

ELLEN G. WHITE ESTATE

PRINCIPLES FOR CHRISTIAN LEADERS



ELLEN G. WHITE

Table of Contents

Table of Contents	2
Foreword	5
Section 1 - Advice for General Church Leadership	7
Chapter 1 - Christ and His Church	7
Christ the Good Shepherd	7
The object of Christ's supreme regard	9
Why have a church?	11
Core functions of the church	13
Chapter 2 — Organizational Structure and Behavior	19
The Old Testament church	19
The New Testament church	21
The Seventh-day Adventist Church	23
Internal threats	27
Order as we near the final crisis	33
Chapter 3 - Unity In Belief and Action	34
The benefits of unity	35
Strive for unity	36
Submission to the Holy Spirit	38
God's formula for success	39
Counsel and plan together	40
Unity in diversity	43
Results of disunity	45
Chapter 4 - The Leader God Seeks	48
Born again	48
Influenced by Christ	50
Consecrated to Christ	52
Represents Christ	55
Controlled by the Holy Spirit	58
Change ready	59
Humble and teachable	61
Kind	67
Selfless	70
Tender in word and action	72
Principle-centered	74
Open to God's end-time innovations	77
Faithful to God and His church	78
Morally independent	79
Believer in the Spirit of Prophecy	80
Competent	82
Collaborative	84
Coworker with angels	85
Skilled in human relations	86
Rejects false leaders	89
Alert to Satan's attacks	90
Values the sacrifice of Jesus	92
Section 2 - Advice for Specific Positions	93

Chapter 5 - The General Conference and Its President	93
Authority not given to one man	93
God does not give kingly power	96
The General Conference president	98
Counsel for a president	100
The president's counselors	101
Shared responsibilities	104
Spiritual leader, not business manager	107
The General Conference committee	112
Chapter 6 - Conference Presidents	113
Qualifications	113
Work assignments	119
Leaders beware!	127
Perils to be avoided	129
Presidents on test and trial	139
Choosing presidents	141
Conference presidents to share responsibilities	142
Tenure	145
Discipline when necessary	147
Encouraging the president	150
Chapter 7 - Ministers: Guardians Of The Flock	151
Qualifications	151
Responsibilities	156
Danger!	164
Care in choosing ministers	168
Chapter 8 - Board and Committee Members	169
Meeting with God	169
Chapter 8 - Board and Committee Members	172
Meeting with God	172
Meetings monitored by Heaven	175
Composition and work of committees	177
God's business and the right frame of mind	180
Section 3 - Advice for Church Organizations	186
Chapter 9 - God's Institutions	186
Honor to whom honor is due	186
Interconnectedness of God's work	187
Institutions as missionaries	188
Qualifications of managers	190
Living connection with God	193
Counsel for educational leaders*See also Counsels to Parents, Teachers, and Students.	
Counsel for missionary leaders *See also Christian Service.	200197
Counsel for physicians and sanitariums* See also Counsels on Health.	207
Counsel for publishing leaders*See also The Publishing Ministry.	211
When course corrections are needed	213
Cause for termination	218
When change goes wrong	219
Chapter 10 - Managing God's Money	220
Work God's vineyard	220
Chapter 10 - Managing God's Money	221
Work God's vineyard	221

Strict integrity required	222
Finances to be handled by consecrated businesspeople	223
Poor management impedes God's work	227
Educate members on tithes and offerings	234
Determining wages	236
God will provide	242
Chapter 11 - Worker Relations	244
Positive relations	245
Negative relations	252
Danger of dictatorial control	256
Chapter 12 - Personal Life of A Church Leader	264
Principles of health	264
Home life	272
Chapter 13 - Christ's Church Triumphant	277
God is leading	278
Christ glorified	279
Church unified	280
The eleventh hour	282
The ultimate question	284

Foreword

The great enterprise called the church is God's primary vehicle for giving the lost the great gospel message of salvation in and through Jesus Christ. Much more than a mere assemblage of beautiful buildings or like-minded individuals, it is God's agency for the proclamation of truth and the sharing of Christ's love with the world. Ellen White captured it well when she wrote, "A church, separate and distinct from the world, is in the estimation of heaven the greatest object in all the earth" (Letter 26, 1900). *PCL 15.1*

Over the centuries, the gospel has been spread to humanity by faithful witnesses in every corner of the globe. Since its humble beginnings in the 1840s, the Seventh-day Adventist Church has embraced God's prophetic call to proclaim the eternal gospel of the three angels' messages of Revelation 14 to the world; a solemn responsibility of love and concern that is unique in Christendom. This sacred mission has challenged members and leaders alike. In the early days of the movement, pioneers struggled to raise means and methods to spread the message. Primitive printing presses and itinerant ministers were the order of the day, but better times lay ahead. *PCL 15.2*

In the 1860s, internal and external pressures, together with expanding lines of ministry, led to the first major organization of the Adventist Church. It also originated its name and general structure. Numeric, geographic, and institutional expansion forced an extensive reorganization between 1901 and 1903. Those were perilous moments for the maturing Adventist Church, but God was guiding His church and its leaders by means of the biblical principles revealed through the prophetic writings and insights of Ellen White. *PCL 15.3*

Ellen White's counsel to Christian leaders runs the gamut of experience and practice. She was concerned about the leader's character, family, commitment, and competence. She wrote cogently about sound management and the perils of emulating worldly business practices. Her vision of the church's mission was international in scope, yet local in implementation. She wrote to presidents and pastors, managers and supervisors—always calling

leaders to God's standard of faithfulness and order as His remnant church. *PCL 16.1*

The volume you are about to read contains some passages that avid readers of Ellen White have seen before, but never has there been such a comprehensive distillation of the counsels and principles by which God sought to grow and guide the Seventh-day Adventist Church. Dates have been provided for each quotation, assisting the reader in placing the counsel in its historical context for proper application. It is our hope that *Principles for Christian Leaders* will strengthen the work of those seeking to advance the day when Christ shall come to take His ransomed home. *PCL 16.2*

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Section 1 - Advice for General Church Leadership

Chapter 1 - Christ and His Church

Christ the Good Shepherd

The shepherd's life of diligence and care-taking, and his tender compassion for the helpless creatures entrusted to his charge, have been employed by the inspired writers to illustrate some of the most precious truths of the gospel. Christ, in His relation to His people, is compared to a shepherd. After the Fall He saw His sheep doomed to perish in the dark ways of sin. To save these wandering ones He left the honors and glories of His Father's house. He says, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." I will "save my flock, and they shall no more be a prey." "Neither shall the beast of the land devour them." Ezekiel 34:16, 22, 28. His voice is heard calling them to His fold, "a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4:6. His care for the flock is unwearied. He strengthens the weak, relieves the suffering, gathers the lambs in His arms, and carries them in His bosom. His sheep love Him. "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:5.*PCL 19.1*

Christ says, "The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine." Verses 11-14.*PCL 19.2*

Christ, the Chief Shepherd, has entrusted the care of His flock to His ministers as undershepherds; and He bids them have the same interest that He has manifested, and feel the sacred responsibility of the charge He has entrusted to them. He has solemnly commanded

them to be faithful, to feed the flock, to strengthen the weak, to revive the fainting, and to shield them from devouring wolves.—PP 190, 191 (1890)*PCL 20.1*

The object of Christ's supreme regard

I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church. —GCDB, February 17, 1893; TM 15*PCL 20.2*

A church, separate and distinct from the world, is in the estimation of heaven the greatest object in all the earth.—Letter 26, 1900 (February 15); 3SM 17*PCL 20.3*

The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. . . . He forgets not His representative people who are striving to uphold His downtrodden law. . . .*PCL 20.4*

Jesus sees His true church on the earth, whose greatest ambition is to cooperate with Him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ's body. . . . Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. . . . But exalted "to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins," (R.V) will Christ, our representative and head, close His heart, or withdraw His hand, or falsify His promise? No; never, never.—RH, October 17, 1893; TM 19, 20*PCL 20.5*

We do not worry. The cause is the Lord's; He is on board the ship as Chief Director, and He will guide our bark into port. Our Master can command the winds and the waves. We are only His workers, to obey orders; what He saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends His richest endowments of reason and reasoning to a people He loves, and

who keep His commandments. He has by no means forsaken His people who are working in His lines. —Letter 121, 1900 (August 13)*PCL 21.1*

It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God's part of the work. As a human agent he may cooperate with the divine intelligences, and in simplicity and meekness do his best, realizing that God is the great Master Workman. Although the workmen may be buried, the work will not cease, but it will go on to completion.—RH, November 14, 1893; ChS 260*PCL 21.2*

The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed and entered upon with humility and faith. . . . All heaven awaits our demand upon its wisdom and strength. God is "able to do exceeding abundantly above all that we ask or think." Ephesians 3:20—PP 554 (1890)*PCL 22.1*

Why have a church?

Why are believers formed into a church? Because by this means Christ would increase their usefulness in the world and strengthen their personal influence for good.—Letter 26, 1900 (February 15); 3SM 16*PCL 22.2*

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God. (Ephesians 3:10).—AA 9 (1911)*PCL 22.3*

Members are a family—Believers are to shine as lights in the world. A city set on a hill cannot be hid. . . . The members are pledged to be separate from the world, consecrating their service to one Master, Jesus Christ. They are to reveal that they have chosen Christ as their leader. . . . The church is to be as God designed it should be, a representative of God's family in another world.—Letter 26, 1900 (February 15); 3SM 17*PCL 22.4*

The church is a Christian society formed for the members composing it, that each member may enjoy the assistance of all the graces and talents of the other members, and the working of God upon them, according to their several gifts and abilities. The church is united in the holy bonds of fellowship in order that each member may be benefited by the influence of the other. All are to bind themselves to the covenant of love and harmony. The Christian principles and graces of the whole society of believers are to gather strength and force in harmonious action. Each believer is to be benefited and improved by the refining and transforming influence of the varied capabilities of the other members, that the things lacking in one may be more abundantly displayed in another. All the members are to draw together, that the church may become a

spectacle to the world, to angels, and to men.—Letter 26, 1900 (February 15); 3SM 15, 16*PCL 23.1*

The Lord's body—God is seeking to make His church the continued incarnation of Christ. The gospel ministers are the undershepherds, Christ is the divine shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body.—Letter 121, 1900 (August 13)*PCL 23.2*

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.—GCDB, February 27, 1893; TM 17, 18*PCL 23.3*

Core functions of the church

Display Christ's love—One who believes in Jesus Christ as a personal Saviour is to be a coworker with Him, bound up with His heart of infinite love, cooperating with Him in works of self-denial and benevolence. . . .*PCL 24.1*

Christ has withdrawn Himself from the earth, but His followers are still left in the world. His church, consisting of those who love Him, are to give in word and action, in their unselfish love and benevolence, a representation of Christ's love. They are to be the means, by practicing self-denial and bearing the cross, of implanting the principle of love in the hearts of those who are unacquainted with the Saviour by experimental knowledge. —MS 32, 1901 (April 16); MM 315*PCL 24.2*

To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display.—GCDB, February 27, 1893; TM 18*PCL 24.3*

Vindicate God's law—God has divinely appointed agencies—men whom He is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus.—RH, September 12, 1893; TM 58*PCL 25.1*

Proclaim truth to the world—God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositories of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.—5T 455 (1885)*PCL 25.2*

The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellency of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind.—8T 11 (1904)*PCL 25.3*

Let all who decide for Christ be set to work for others who are dead in trespasses and sins. Wherever the truth has been proclaimed and people have been awakened and converted, the believers are at once to unite in exercises of charity. Wherever Bible truth has been presented, a work of practical godliness is to be begun. Wherever a church is established, missionary work is to be done for the helpless and the suffering.—6T 84, 85 (1900)*PCL 25.4*

We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God. . . .*PCL 26.1*

The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come.—RH, July 23, 1895; Ev 16*PCL 26.2*

There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world.—8T 11 (1904)*PCL 26.3*

Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save. . . . When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name.*PCL 26.4*

God calls upon His faithful ones, who believe in Him, to talk

courage to those who are unbelieving and hopeless.—Letter 199, 1903 (September 8)*PCL 26.5*

Care for children and youth—Let the church take a special care of the lambs of the flock, exerting every influence in their power to win the love of the children and to bind them to the truth. Ministers and church members should second the efforts of parents to lead the children into safe paths. The Lord is calling for the youth, for He would make them His helpers to do good service under His banner. —RH, October 25, 1892; AH 358, 359*PCL 26.6*

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard, but many are too poor to obtain without assistance the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.—6T 213 (1900)*PCL 27.1*

Share truth-filled literature—If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work and one which will educate men and women to do pastoral labor. —4T 390 (1880)*PCL 27.2*

When church members realize the importance of the circulation of our literature, they will devote more time to this work. Papers, tracts, and books will be placed in the homes of the people, to preach the gospel in their several lines. . . . The church must give her attention to the canvassing work. This is one way in which she is to shine in the world. Then will she go forth “fair as the moon, clear as the sun, and terrible as an army with banners.”—MS 113, 1901 (November 4); CM 7*PCL 27.3*

Support mission work—To show a liberal, self-denying spirit for

the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power. The Lord has marked every phase of missionary zeal that has been shown by His people in behalf of foreign fields. He designs that in every home, in every church, and at all the centers of the work, a spirit of liberality shall be shown in sending help to foreign fields, where the workers are struggling against great odds to give the light to those who sit in darkness.—GW 465, 466 (1915)*PCL 28.1*

Care for the poor—We are commanded to “do good unto all men, especially unto them who are of the household of faith.” Galatians 6:10. In our benevolent work special help should be given to those who, through the presentation of the truth, are convicted and converted. We must have a care for those who have the moral courage to accept the truth, who lose their situations in consequence, and are refused work by which to support their families. Provision should be made to aid the worthy poor and to furnish employment for those who love God and keep His commandments. They should not be left without help, to feel that they are forced to work on the Sabbath or starve. Those who take their position on the Lord’s side are to see in Seventh-day Adventists a warmhearted, self-denying, self-sacrificing people, who cheerfully and gladly minister to their brethren in need. It is of this class especially that the Lord speaks when He says: “Bring the poor that are cast out to thy house.” Isaiah 58:7.—6T 85(1900)*PCL 28.2*

Wherever a church is established, its members are to do a faithful work for the needy believers. But they are not to stop here. They are also to aid others, irrespective of their faith. As the result of such effort, some of these will receive special truths for this time.—6T 270 (1900)*PCL 29.1*

Seek guidance from the Holy Spirit—Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people,

and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded, but that which is essential to the church in order that they may grow in spiritual strength and efficiency, in order that the preaching may carry conviction with it, and souls be converted to God, has been largely left out of ministerial effort. This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it.*PCL 29.2*

This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The people of God have accustomed themselves to think that they must rely upon their own efforts, that little help is to be received from heaven; and the result is that they have little light to communicate to other souls who are dying in error and darkness. The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do. They are not able to present the great and glorious truths of God's Holy Word that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with

him.”—SpTA02a 23, 24 (1892); TM 174, 175*PCL 29.3*

When the third angel’s message shall go forth with a loud voice [and] the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon His people. The revenue of glory has been accumulating for this closing work of the third angel’s message. Of the prayers that have been ascending for the fulfillment of the promise—the descent of the Holy Spirit—not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world.—Letter 96a, 1899 (July 19)*PCL 30.1*

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer—RH, March 22, 1887; 1SM 121*PCL 31.1*

But near the close of earth’s harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest “in the time of the latter rain.”—AA 55 (1911)*PCL 31.2*

Chapter 2 — Organizational Structure and Behavior

The Old Testament church

Solemn are the responsibilities resting upon those who are called to act as leaders in the church of God on earth. In the days of the theocracy, when Moses was endeavoring to carry alone burdens so heavy that he would soon have worn away under them, he was counseled by Jethro to plan for a wise distribution of responsibilities. “Be thou for the people to Godward,” Jethro advised, “that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.” Jethro further advised that men be appointed to act as “rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.” These were to be “able men, such as fear God, men of truth, hating covetousness.” They were to “judge the people at all seasons,” thus relieving Moses of the wearing responsibility of giving consideration to many minor matters that could be dealt with wisely by consecrated helpers.*PCL 32.1*

The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle. . . .*PCL 32.2*

In harmony with this plan, “Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.” Exodus 18:19-26.*PCL 33.1*

Later, when choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience. . . .*PCL 33.2*

King David, toward the close of his reign, delivered a solemn charge to those bearing the burden of the work of God in his day. Summoning to Jerusalem “all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men,” the aged king solemnly charged them, “in the sight of all Israel the congregation of the Lord, and in the audience of our God,” to “keep and seek for all the commandments of the Lord your God.” 1 Chronicles 28:1, 8. — AA 92-94 (1911)*PCL 33.3*

The New Testament church

The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church "must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:7-9.—AA 95 (1911)*PCL 33.4*

The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. Those to whom was given the responsibility of the general oversight of the church were not to lord it over God's heritage, but, as wise shepherds, were to "feed the flock of God, . . . being ensamples to the flock" (1 Peter 5:2, 3); and the deacons were to be "men of honest report, full of the Holy Ghost and wisdom." These men were to take their position unitedly on the side of right and to maintain it with firmness and decision. Thus they would have a uniting influence upon the entire flock.*PCL 34.1*

Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts—"first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:28. But all these classes of workers were to labor in harmony. —AA 91, 92

(1911)*PCL* 34.2

The Seventh-day Adventist Church

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered.*PCL 35.1*

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. . . .*PCL 35.2*

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.*PCL 35.3*

Yet there was strong feeling against it among our people. The first-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by his Spirit that there must be order and thorough discipline in the church—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth. . . .*PCL 35.4*

“We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon

this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement. . . .*PCL* 36.1

“Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God’s command, ‘Go forward,’ we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God’s plans in the past, which have made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.”—GCDB, January 29, 1893; TM 24-28*PCL* 36.2

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the cooperation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan’s efforts to weaken our forces, to destroy courage, and prevent successful action.—1T 649, 650 (1868)*PCL* 36.3

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them, there may be a rash Peter who will under circumstances of trial deny his Lord. There may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message.—MS 21, 1893 (June 12); 3SM 17*PCL 37.1*

The remnant not Babylon—God has a church upon the earth who are His chosen people, who keep His commandments. He is leading not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. “Wilt thou then that we go and gather them up?” was the question of the servants. But the master said, “Nay; lest while ye gather up the tares, ye root up also the wheat with them” (Matthew 13:28, 29). The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His.*PCL 37.2*

It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. —Letter 57, 1893 (March 22); TM 61*PCL 38.1*

Jesus is coming in to give the individual members of the church the richest blessings if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. . . .*PCL 38.2*

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days. . . .*PCL 38.3*

Again I say, the Lord hath not spoken by any messenger who calls

the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but first gather the tares and bind them into bundles to burn them, but gather the wheat into the garner.—Letter 16, 1893 (June 11); 2SM 67, 68*PCL 38.4*

Beware of those that arise that have a great burden to denounce the church.*PCL 38.5*

The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as holy and honorable, are indeed the light of the world. How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird? . . .*PCL 38.6*

Supposing this spurious message is the one everyone must hear for this time, “Come out of her, my people” (Revelation 18:4), where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter?—MS 21, 1893 (June 12)*PCL 38.7*

Internal threats

Drawing away—In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth. Echo the prayer of Christ with your whole heart: “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” . . .*PCL 39.1*

When anyone is drawing apart from the organized body of God’s commandment-keeping people, [and] when he begins to weigh the church [in his human scales] and begin to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track.—MS 21, 1893 (June 12); 3SM 18*PCL 39.2*

Misguided independence—God is teaching, leading, and guiding His people that they may teach, lead, and guide others. There will be, among the remnant of these last days, as there were with ancient Israel, those who wish to move independently, who are not willing to submit to the teachings of the Spirit of God and who will not listen to advice or counsel. Let such ever bear in mind that God has a church upon the earth to which He has delegated power. Men will want to follow their own independent judgment, despising counsel and reproof; but just as surely as they do this, they will depart from the faith and disaster and the ruin of souls will follow. Those who rally now to support and build up the truth of God are ranging themselves on one side, standing united in heart, mind, and voice in defense of the truth; while those who do not labor in harmony of purpose and action, who choose their own unsanctified judgment as perfection of action, are ranging themselves on the side of Satan and are defending his cause. Satan will become their leader, and they will join him in his constant endeavors to tear down that which God is building up.*PCL 39.3*

None of these discordant elements will be able eventually to thwart the purposes of God in the preparation of a people to stand in the great day and in the final completion of the plan of salvation. . . .*PCL 40.1*

It is a delusion of the enemy for anyone to feel that he can disconnect from agencies which God has appointed and work on an

independent line of his own, in his own supposed wisdom, and yet be successful. Although he may flatter himself that he is doing God's work, he will not prosper in the end. We are one body, and every member is to be united to the body, each person working in his respective capacity. Men must be like-minded with God—pure, holy, sincere. Not one is to be shut up to himself, to live for himself. —Letter 33a, 1888 (March 21)*PCL 40.2*

The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. If there were no church discipline and government, the church would go to fragments; it could not hold together as a body. There have ever been individuals of independent minds who have claimed that they were right, that God had especially taught, impressed, and led them. Each has a theory of his own, views peculiar to himself, and each claims that his views are in accordance with the word of God. Each one has a different theory and faith, yet each claims special light from God. These draw away from the body, and each one is a separate church of himself. All these cannot be right, yet they all claim to be led of the Lord. The Word of Inspiration is not Yea and Nay, but Yea and Amen in Christ Jesus.—3T 428 (1875)*PCL 40.3*

The spasmodic, fitful movements of some who claim to be Christians are well represented by the work of strong but untrained horses. When one pulls forward, another pulls back, and at the voice of their master one plunges ahead and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren and prefer to act alone. Let laborers take into their confidence the brethren who are free to point out every departure from right principles. If men wear the yoke of Christ, they cannot pull apart; they will draw with Christ.*PCL 41.1*

Some workers pull with all the power that God has given them, but they have not yet learned that they should not pull alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their work is worse than

wasted.—9T 258, 259 (1909)*PCL 41.2*

Many do not realize the sacredness of church relationship and are loath to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church, and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. Those who hold responsible positions in the church may have faults in common with other people and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after His resurrection, delegated power unto His church, saying: “Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.” . . .*PCL 41.3*

Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe and will bring us into anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church.—4T 17, 19 (1876)*PCL 42.1*

You [Brother A] are constantly inclined to individual independence. You do not realize that independence is a poor thing when it leads you to have too much confidence in yourself and to trust to your own judgment rather than to respect the counsel and highly estimate the judgment of your brethren, especially of those in the offices which God has appointed for the saving of His people. God has invested His church with special authority and power which no one can be justified in disregarding and despising, for in so doing he despises the voice of God.—3T 417 (1875)*PCL 42.2*

There is not a motive in the heart that the Lord does not read. He reads every purpose, every thought of the heart. It is not an increase of light that is needed; it is the surrendering of the soul to God, that by the power of His grace He may make the light He has caused to shine into the heart a living principle of action. When a

man who has had great light, who is supposed to be led and taught by God, turns out of the way because of self-confidence, he makes false paths for his feet. He follows crooked practices, and many who have admired the supposed nobility and integrity of his character follow his example, thinking that the Lord is leading him. The false step he took resulted in thousands of false steps.—Letter 201, 1899 (December 5)*PCL 42.3*

Destiny of leaders who follow their own will—Again and again the Lord has sent testimonies of warning, of reproof, and instruction to His people; but so long as the men who stand in responsible positions continue to resist the Spirit of God, and determinedly follow their own unsanctified way and will, as revealed in Minneapolis and since; so long as they persist in holding power over those with whom they are connected, thus placing a mold upon the work that is detrimental to its healthful growth, and weaving into all the working of the cause of God methods and principles which the Lord has testified should not exist, He will overthrow, overthrow, overthrow, until the holy places are cleansed from their moral defilement. The Lord has declared that He will not serve with their sins. Although professing to have a knowledge of divine things, they reveal that they have no vital connection with the sap vessels of the parent stock. The result is that human wisdom takes the place of the Divine.*PCL 43.1*

The destiny of such men will be an ultimate separation from Christ, as complete as that of the dead branch that has been severed from the vine. In heart they separated from Jesus years ago, and have become like the unfruitful tree of which the Owner of the vineyard said, “Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.”*PCL 43.2*

“Then after that.” What meaning is there in these words? In them there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit. And in like manner God bears long with His people. But to those who have had great advantages, and who are standing in positions of high

and sacred trust, and yet bear no fruit, Christ says, “Cut it down: why cumbereth it the ground?” There must be work corresponding with the sacredness of the truth they have had placed before them. Old things must pass away; all things must become new.—MS 7, 1897 (January 27)*PCL 43.3*

There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power which no one can be justified in disregarding and despising; for he who does this despises the voice of God.*PCL 44.1*

Those who are inclined to regard their individual judgment as supreme are in grave peril. It is Satan’s studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people. For any worker in the Lord’s cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy and overthrown.—AA 163, 164 (1911)*PCL 44.2*

Inexperience—I have been shown that the management of the work must not be trusted to inexperienced hands. Those who have not had breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they themselves see only perfection. Too much is at stake now to allow any great risks to be run in investing means from the Lord’s treasury. If any one wishes to try experiments, let him sustain himself from his own funds, so that if losses occur he alone will be the loser. —RH, December 8, 1885*PCL 45.1*

Disorganization—Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.—9T 257, 258 (1909)*PCL 45.2*

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves and choose their own course, independent of their brethren.—1T 650 (1868)*PCL 45.3*

Order as we near the final crisis

As we near the final crisis, instead of feeling that there is less need of order and harmony of action, we should be more systematic than heretofore. All our work should be conducted according to well defined plans.*PCL 46.1*

I am receiving light from the Lord that there should be wise generalship at this time more than at any former period of our history.—Letter 27a, 1892 (December 27); 3SM 26*PCL 46.2*

Some have advanced the thought that, as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And, in order that the Lord's work may advance healthfully and solidly, His people must draw together.—9T 258 (1909)*PCL 46.3*

Chapter 3 - Unity In Belief and Action

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave Himself to the world that He might “purify unto himself a peculiar people, zealous of good works.” This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tear down, and concentrate their energies on the great work before them. God designs that His people should all come into the unity of the faith. The prayer of Christ just prior to His crucifixion was that His disciples might be one, even as He was one with the Father, that the world might believe that the Father had sent Him.—4T 17 (1876)*PCL 47.1*

The benefits of unity

The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ, the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love.—MS 21, 1893 (June 12); 3SM 18*PCL 47.2*

Suppose Christ should abide in every heart and selfishness in all its forms should be banished from the church, what would be the result? Harmony, unity, and brotherly love would be seen as verily as in the church which Christ first established. Christian activity would be seen everywhere. The whole church would be kindled into a sacrificial flame for the glory of God. Every Christian would cast in the fruit of his self-denial to be consumed upon the altar. There would be far greater activity in devising fresh methods of usefulness and in studying how to come close to poor sinners to save them from eternal ruin.—5T 206 (1882)*PCL 47.3*

Those who are truly connected with God will not be at variance with one another. The spirit of harmony, peace, and love, His Spirit working in their hearts, will create harmony, love, and unity. The opposite of this works in the children of Satan; there is with them a continual contradiction. Strife, envy, and jealousy are the ruling elements. The characteristic of the Christian is the meekness of Christ. Benevolence, kindness, mercy, and love originate from infinite wisdom, while the opposite is the unholy fruit of a heart that is not in harmony with Jesus Christ.—MS 2, 1881 (December)*PCL 48.1*

One special evidence that the love of Christ is abiding in His church is the unity and harmony which exist among its members. This is the brightest witness to the possession of true religion; for it will convert and transform the natural man and fashion him after the divine similitude.—Letter 270, 1908 (September 23)*PCL 48.2*

Strive for unity

When Christ's prayer is fully believed, when its instruction is brought into the daily life of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden bonds of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified Himself can sanctify His disciples. United with Him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us.—8T 243 (1904)*PCL 48.3*

There has been altogether too much reliance [placed] upon independent, uninspired judgment. Self-sufficiency and self-esteem lie at the foundation of the greatest trials and discords that have ever existed among the people of God. The angel of God has said to me again and again, "Press together! Press together! Be of one mind, of one judgment, that God may be your Leader. Follow His footsteps, and you will walk safely. The clean heart and the right spirit are the gifts of His Son, purchased with infinite cost."—Letter 33a, 1888 (March 21)*PCL 49.1*

Little differences dwelt upon lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered by the river of life. . . .*PCL 49.2*

The heart of the Saviour is set upon His followers' fulfilling God's purpose in all its height and depth. They are to be one in Him, even though they are scattered the world over. But God cannot make them one in Christ unless they are willing to give up their own way for His way.—8T 243 (1904)*PCL 49.3*

Each laborer should act with reference to the others. Followers of Jesus Christ will not act independently one of another. Our strength must be in God, and it must be husbanded, to be put forth in noble, concentrated action. It must not be wasted in meaningless movements.*PCL 49.4*

In union there is strength. There should be union between our publishing houses and our other institutions. If this unity existed,

they would be a power. No strife or variance should exist among the workers. The work is one, superintended by one Leader. Occasional and spasmodic efforts have done harm. However energetic they may be, they are of little value; for the reaction will surely come. We must cultivate a steady perseverance, continually searching to know and do God's will.—5T 535 (1889)*PCL 49.5*

God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church while the church—Christ's body—is left in darkness. In His providence He places His servants in close connection with His church in order that they may have less confidence in themselves and greater confidence in others whom He is leading out to advance His work.—AA 163 (1911)*PCL 50.1*

Submission to the Holy Spirit

God's workers must live in perfect submission to the will of God. There is danger of working at cross-purposes with God, for man wants to work his way which he supposes is the very best way in which to bring about the purposes of God. But we cannot have our own will and way. God must work in us and by us and through us. We are to be in the hands of God as clay in the hands of the potter, for Him to mold after the divine similitude.*PCL 50.2*

Our hearts need to be wholly sanctified to God. Let us not seek to retain our own way and will. God has given us His truth, that it may sanctify, refine, and ennoble the whole man.—MS 70, 1899 (February 26); TDG 65*PCL 50.3*

The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian and church to church. Thus the human instrumentality will be enabled to cooperate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God. —AA 164 (1911)*PCL 51.1*

All our work in this world is to be done in harmony and love and unity. We are to keep the example of Christ ever before us, walking in His footsteps. Union is strength, and the Lord desires that this truth should be ever revealed in all the members of the body of Christ. All are to be united in love, in meekness, in lowliness of mind. Organized into a society of believers, for the purpose of combining and diffusing their influence, they are to work as Christ worked. They are ever to show courtesy and respect for one another. Every talent has its place, and is to be kept under the control of the Holy Spirit.—Letter 26, 1900 (February 15)*PCL 51.2*

God's formula for success

If we are laborers together with God, we have many fellow laborers with whom we should unite with heart and mind and strength. Our success depends upon our unity. Our efficiency and the power of our influence depends upon our wise and unreserved cooperation with one another and with God. We are to advance the work in new territories, sustaining pure principles at every step. We are to cooperate with the angel that is flying in the midst of heaven, who also is in harmony with the two former angels in forwarding the solemn event of the second appearing of Christ in the clouds of heaven with power and great glory. —MS 177, 1899 (May 10)*PCL 51.3*

But while you [workers in institutions] are to love as brethren, and think mind to mind, soul to soul, heart to heart, life to life, you are individually to lean your whole weight on God. He will be your support. He is not pleased when you depend on each other for light and wisdom and direction. The Lord must be our wisdom. We must know individually that He is our sanctification and redemption. To Him we may look; in Him we may trust. He will be to us a present help in every time of need.—Letter 49a, 1897 (September)*PCL 52.1*

Counsel and plan together

The greatest work is before us. Our peril, which threatens our usefulness and which will prove our ruin if not seen and overcome, is selfishness—placing a higher estimate upon our plans and our opinions and our labors and moving independently of our brethren. “Counsel together,” have been the words repeated by the angel again and again.—MS 2, 1881 (December)*PCL 52.2*

It is in the order of God that those who bear responsibilities should often meet together to counsel with one another, and to pray earnestly for that wisdom which He alone can impart. Unitedly make known your troubles to God. Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally.—MS 29, 1907 (January 16); TM 499*PCL 52.3*

Among God’s people are some who have had long experience in His work, men who have not departed from the faith. Notwithstanding the great trials through which they have passed, they have remained faithful. These men should be regarded as tried and chosen counselors. They should be respected, and their judgment should be honored by those who are younger or who have had less experience, even though these younger men may be in official positions.—MS 29, 1907 (January 16); TM 497*PCL 52.4*

In the work of the laborers there should be a counseling together. No one is to strike out on his own independent judgment, and work according to his own mind, unless he has a treasury of his own from which to draw. Our heavenly Father careth for His children, and His grace is sufficient in every time of need. But if we consider ourselves sufficient to manage the work of God, and depend for success on our own individual wisdom to plan and execute, we may expect defeats and losses; for they will surely come.—RH, December 8, 1885*PCL 53.1*

Satan may move through one man’s mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted there is greater safety against his wiles. Every plan will be more liable to be viewed from

all sides, every advance will be more carefully studied, so that no enterprise will be so likely to be entered upon which will bring confusion and perplexity and defeat to the work in which we are engaged. In union there is strength; in division there is weakness and defeat.—SpTA05 3 (1896); TM 252*PCL 53.2*

“Without me ye can do nothing,” says Jesus, (John 15:5) and yet many think that man can do very much in his own finite strength and wisdom. Satan is ready to offer his counsel that he may win souls in the game of life. When men do not feel the need of counseling with their brethren, something is wrong; they trust to their [own] wisdom. It is essential that brethren should counsel together. This I have been compelled to urge for the last forty-five years. Again and again the instruction has been repeated that those who are engaged in important work in the cause of God should not walk in their own ideas, but counsel together. They may regard their plans as without a flaw, but other minds may be enlightened on some points where they cannot see or may take heed to suggestions and counsels of those who see not the truth. The Lord may have plans of a different order, not after the plans of finite man.*PCL 53.3*

The Lord has not endowed one man with all the qualifications essential to accomplish the work in our institutions. One man may be strong in one direction and weak on other points, and Satan understands how to take advantage of that weak point; and another may be strong in another direction, each making up for the deficiency of his brother. Let no man think himself sufficient of himself, with breadth of mind enough to carry the weighty responsibilities of running such institutions as the publishing house, the college, or the health institutions. Among a multitude of counselors there is safety.—MS 8c, 1891 (July 26)*PCL 54.1*

In our work we must consider the relation that each worker sustains to the other worker connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with this cause. We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds.*PCL 54.2*

Let us cherish a spirit of confidence in the wisdom of our brethren. We must be willing to take advice and caution from our fellow laborers. Connected with the service of God, we must individually realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and depressed.*PCL 54.3*

It is a mistake to withdraw from those who do not agree with our ideas. This will not inspire our brethren with confidence in our judgment. It is our duty to counsel with our brethren and to heed their advice. We are to seek their counsel, and when they give it, we are not to cast it away, as if they were our enemies. Unless we humble our hearts before God, we shall not know His will.—MS 29, 1907 (January 16); TM 500*PCL 55.1*

The same line of work is not to be committed to each one, and therefore you [workers in institutions] need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self, and far greater confidence in the One who is mighty in counsel, who knows the end from the beginning.—Letter 49a, 1897 (September)*PCL 55.2*

When you [Daniells, Colcord, Faulkhead, Palmer, and Salisbury] respect each other, you will respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." This is the confidence that the Lord would have you cherish in each other. Unless you do this more than you have done in your past experience, you will not walk and work under the dictates of the Spirit of God. God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans one to another. These plans must be carefully and prayerfully considered, for the Lord will leave those who do not do this to stumble in their own supposed wisdom and superior greatness.—Letter 49, 1897 (September 1)*PCL 55.3*

Unity in diversity

The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ's followers. In their different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. Study this chapter [1 Corinthians 12]. You will see from it that the man who is truly united with Christ will never act as though he were a complete whole in himself. . . .*PCL 56.1*

The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot, to do his appointed work according to the ability which has been given him.—Letter 19, 1901 (January)*PCL 56.2*

You [missionaries in Africa] have not all the same stamp of character, and each will be inclined to think that the work must be molded according to his own ideas and views. Unconsciously to yourselves, this spirit will be cherished, and you will seek to introduce methods of your own. The workers should first obtain the grace of Christ, so they will be enabled to sink self out of sight; then there will be unity, even among a diversity of dispositions. . . .*PCL 56.3*

Each worker is to use his God-given ability to the utmost for the upbuilding of Christ's kingdom on the earth. We each have an individuality in manner and bearing, and this is as it should be; but this need not prevent our working together in perfect harmony.—Letter 4, 1890 (March 9)*PCL 56.4*

Those whom God is using are to occupy the position of learners and workers. They are to remember that God has appointed them individually, and are to leave God to work upon other minds. They are to leave others free to act according to God's appointment. The will of every man is to be submerged in the will of God. No one is to regard his mind as the only mind that God is controlling. The one

who is strong to do the will of God intelligently, who is using his mind in God's service, will just as surely be united with others whom God is using. In what other way could the building of God be completed in all its parts, in perfect fitness and unity?—MS 94, 1898 (July 28)*PCL 57.1*

Results of disunity

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.—Letter 77, 1893 (January 9)*PCL 57.2*

The Spirit of Christ is grieved when any of His followers give evidence of possessing a harsh, unfair, or exacting spirit. As laborers together with God, each should regard the other as part of God's great firm. He desires that they shall counsel together. There is to be no drawing apart, for the spirit of independence dishonors the truth we possess.—Letter 270, 1908 (September 23)*PCL 57.3*

Fellow laborers, we are sowing the seed which we will reap for eternal life. The harvest is ours, to reap that which we have sown. If you sow distrust, envy, jealousy, self-love, bitterness of thought and feelings, this harvest you will be sure to reap. This will be a sowing of dragon's teeth to reap the same.—MS 2, 1881 (December)*PCL 57.4*

Be sure to pray and counsel together before coming to decisions and laying your plans, and then, in the Spirit of Christ, push the work unitedly. If one of your number decides that he cannot cooperate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God and resort to prayer, for you cannot and must not attempt to work at variance.*PCL 58.1*

From any one who persists in stubbornness and self-will, God will remove His Spirit, and another will wear the crown that was for him. God accepts only those who will learn of Christ, those who study His Word, learning the lessons of meekness and lowliness of heart, lessons of obedience, willingness to do their work in God's way, not their finite way. . . .*PCL 58.2*

Love of self, pride, and self-sufficiency lie at the foundation of the

greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, “Press together, press together, be of one mind, of one judgment.” Christ is the leader, and you are brethren: follow Him. Walk in the light as He is in the light. Those who walk in the footsteps of Christ shall not walk in darkness but those who draw apart in unsanctified independence cannot have God’s presence and blessing in the work. . . .*PCL 58.3*

Workers can easily place themselves where divine love, power, and wisdom cannot reach them, where they cannot have help in counsel, in difficulties and trials, because they would not understand and rightly appropriate heaven’s rich treasure. They would glorify themselves, and think their own ways perfect, and become established in self-righteousness.—Letter 4, 1890 (March 9)*PCL 58.4*

It was shown me that broader plans should be laid, but at the same time the work in each branch of the cause should be harmoniously united with that in every other branch, all making a perfect whole; but now, selfish ideas and principles are interwoven with the plans of the workers, which make the work defective. One man, who has the oversight of a certain line of work, magnifies his responsibilities until his one branch, in his mind, is above every other branch, when in reality all are equally important. When this narrow, selfish idea is received, all his energies are set to imbue the people with the same idea. This is human nature, but not after Christ’s order. Just in proportion as this policy is followed, Christ is pushed aside and self appears prominent. When the Saviour is allowed His part in the work, none will become entirely absorbed in any one branch of it, but all will have broad ideas and will attribute to all parts of the work their due importance.—Letter 21a, 1888 (October 15)*PCL 59.1*

All who believe the great truths for this time, if sanctified through the truth, will wear the yoke of Christ. They will lift the burdens of responsibility. A spirit to act independently and alone must not be cherished. If they do this, in the place of the Lord’s people being in perfect harmony, of one mind, one purpose, and consecrated to one grand object, they will waste their capabilities, and their efforts will be fruitless.*PCL 59.2*

Some may say that they love the Lord, but that they cannot love their brother as they should. The brother may have ways that are very trying; he may do things that are unwise; but if his brethren, who have had longer experience and a more even, well-balanced judgment shall refuse to connect with the one who grieves and tries their soul, they reveal that they are not followers of Christ. They reveal that they do not follow the example of Him who clothed His divinity with humanity, that by laying aside His glory and His kingly honor, He might reach humanity.—MS 56, 1898 (April 27)*PCL 59.3*

Chapter 4 - The Leader God Seeks

Born again

[Jesus said to Nicodemus,] “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” . . . You [Elder O. A. Olsen] must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action; you must be born again. Until this change takes place, making all things new, the strongest evidence that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God. . . .*PCL 61.1*

This lesson to Nicodemus I present as highly applicable to those who are today in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same influence upon their heart and life? Nicodemus was converted as the result of this interview. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” . . .*PCL 61.2*

If you have the Holy Spirit molding and fashioning your heart daily, then you will have the divine insight to perceive the character of the kingdom of God. . . .*PCL 61.3*

Especially to every man who accepts responsibilities as a counselor, everyone who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the Word of God in his possession to say, I have no experience. I do not understand these things. He will never be wiser until he becomes of much less consequence in his own estimation. He must learn his lesson as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as leader or ruler in connection with the sacred work of God. If one has not a vital connection with God, his own spirit and

sentiments will prevail.—Letter 54, 1895 (September 19)*PCL 62.1*

Influenced by Christ

He who is chosen as a leader in the work of God is to reveal a holy temper, and a Christlike love. He is to make God his dependence. Unless he does this he will be in danger of setting in operation movements that will hinder the work of God and of giving the impression that God is serving with the sinners in Zion. This has been done over and over again. Many souls will be lost because the guardians of the flock have cooperated with the prince of the power of the air to hedge up the way for the advancement of the work according to the directions left by Christ.—Letter 212, 1903 (September 23)*PCL 62.2*

We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers.—Letter 121, 1900 (August 13)*PCL 62.3*

A man is not fit to be a commander unless he himself is under the discipline of God.*PCL 63.1*

Behold the perfection of Christ who possessed all the attributes of the Godhead and all the perfections and excellencies of humanity. He is our example. You must learn Christ's way, for it is the only way that will qualify you to carry on the work that Christ left His disciples to do.—Letter 11a, 1894 (January 2)*PCL 63.2*

I exhort all who are connected with our work at Takoma Park to bring Christ into all that they do and say. Lift Him up, higher and still higher, that by beholding Him, you may be changed into the same image. To you, and to all others who believe in Him, He becomes an inspiring force. To all who receive Him, He gives power to become the sons of God. Only by obtaining this power can we gain perfection of character.—Letter 15, 1905 (January 11)*PCL 63.3*

Leaders in the work cannot be men who will be unsympathetic, sharp, and overbearing. These brethren in high places and in low places who turn off responsibilities will become as children in

understanding. They cannot grow unless encouraged. O, that all in responsible positions may be fully qualified, with symmetrical characters themselves, to represent the kindness and love of Jesus in the great and glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth.—Letter 6, 1892 (May 1)*PCL 63.4*

We are to learn from Christ, now, to work to be self-denying, self-sacrificing as He was. If we have His spirit, we shall realize the worth of souls and shall work for their salvation. Our work is to be done wholly through the grace of Christ. We shall have a continual sense of our weakness and frailty and shall look to Jesus in earnest prayer for His wisdom and efficiency. There will be times of despondency as we realize our unlikeness to Christ. We see ourselves small, weak, and compassed with infirmities; but we are to depend upon Jesus, we should commit [our] ways unto the Lord and while we trust in Him, in humility, obedience to His Word, heavenly wisdom will be imparted to us to do the Master's work. Our lives may seem a tangle; we cannot see how it is to be straightened, but there is a wise Master Worker; and if we commit ourselves fully to Him, our lives and characters will be woven into such patterns as He may plan for our good and His own glory.—MS 16, 1890 (October 1)*PCL 63.5*

Christ set an example that is to be followed by those who are today striving to extend the kingdom of righteousness. He laid down the principle that those who rule over men should be men under the control of the divine Ruler. They must be men who have learned how to control themselves, men who live quiet, peaceable lives in obedience to the commandments. Christ did not enter into the minutiae of the work of those who are given charge of His church, but if they are under the supervision of God, they will know what their work is and what course to pursue.—MS 107, 1908 (October 21)*PCL 64.1*

Consecrated to Christ

None should be employed in any branch of the cause who have not a living connection with God. It is only in the humble, contrite heart that Christ abides. When men reveal that they have not, and do not see the necessity of having a pure, clean heart, do not place them on any council, whatever their calling, influence, or position may be. Better choose humble men who honor God and keep His commandments than those who have long been connected with the work, but who by their practice have brought it down on a level with common business transactions.*PCL 64.2*

Converted men, who love and honor God, will fear to move in their own counsel. They will realize that their efforts can prove successful only as recognized by Him without whose blessing there is no prosperity. Apart from God, nothing is wise, nothing is holy; but His blessing, the one who practices unrighteousness cannot receive. It is a most terrible thing to place common and sacred things on a level. For years this has been becoming prevalent and is separating the human agents from God. To handle sacred things as common matters is an offense to God. That which God has recognized and set apart to do Him service in giving light to our world is holy, and when men undertake to pronounce judgment upon it, they are attempting a work which God has not given them.—MS 29, 1895 (1895)*PCL 65.1*

No man is to be trusted with high responsibilities unless he takes himself in hand daily and, through grace given, sets his heart in order. Often the ones who do the greatest harm are those who accept positions of trust, but who have not inquired at every step, "Is this the way of the Lord?" The one who allows his heart to become hardened by Satan's temptations, who permits his natural disposition to gain the victory, fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit.—MS 40, 1899 (March 26)*PCL 65.2*

The time has come when in the name and strength of God the church must act for the good of souls and for the honor of God. A lack of firm faith and of discernment in sacred things should be regarded as sufficient to debar any man from connection with the

work of God. So also the indulgence of a quick temper, a harsh, overbearing spirit, reveals that its possessor should not be placed where he will be called to decide weighty questions that affect God's heritage. A passionate man should have no part to act in dealing with human minds. He cannot be trusted to shape matters which have a relation to those whom Christ has purchased at an infinite price. If he undertakes to manage men, he will hurt and bruise their souls; for he has not the fine touch, the delicate sensibility, which the grace of Christ imparts. His own heart needs to be softened, subdued by the Spirit of God; the heart of stone has not become a heart of flesh.*PCL 65.3*

Those who are thus misrepresenting Christ, are placing a wrong mold upon the work, for they encourage all who are connected with them to do as they do. For their soul's sake, for the sake of those who are in danger from their influence, they should resign their positions, for the record will appear in heaven that the wrongdoer has the blood of many souls upon his garments. He has caused some to become exasperated, so that they have given up the faith; others have been imbued with his own satanic attributes; and the evil done it is impossible to estimate. Those only, who make it manifest that their hearts are being sanctified through the truth should be retained in positions of trust in the Lord's work.—MS 14, 1896 (April 28); TM 261, 262*PCL 66.1*

Our brethren who hold responsible positions of trust must be faithful sentinels. They have to deal with those who have proved to be unfaithful men, who have revealed the fact that their traits of character are of an order that cannot be relied upon in doing business connected with the cause of God. Unless these men are converted and are transformed in character, and will maintain their integrity at any cost to themselves while handling another's goods, they must be separated from the work, for the heavenly intelligences will not cooperate with them.—MS 24, 1894 (April 23)*PCL 66.2*

Place not men in positions of holy office who will not listen to God's counsel concerning His way and His will. There are influences working mightily against the very work God requires to be done. . . . Do not place in charge of your [Bro. Daniel and Sr. Lauretta Kress]

important work, or even of the less important enterprises, those who will lead minds away from the truth which is to decide the destiny of souls.—Letter 158, 1906 (May 10)*PCL 67.1*

Represents Christ

Let all consider that whatever their employment they are to represent Christ. With steadfast purpose let every man seek to have the mind of Christ. Especially should those who have accepted the positions of directors or counselors feel that they are required to be in every respect Christian gentlemen. While in dealing with others we are always to be faithful, we should not be rude. The souls with whom we have to do are the Lord's purchased possession, and we are to permit no hasty, overbearing expression to escape the lips.—MS 14, 1896 (April 28); TM 262*PCL 67.2*

God can use the human agent just to the extent that he will be worked by the Holy Spirit. To men who accept positions of responsibility as presidents, ministers, physicians, or workers in any line, I am bidden to say: God will test every man who enters His service. He does not measure our ability by the standard of the world. He does not ask, Do they possess learning and eloquence? Have they ability to command and control and manage? He asks, Will they represent My character? Will they walk in humility, that I may teach them My way? The soul temple must not be defiled by any loose or unclean practice. Those whom I will acknowledge in the courts of heaven must be without spot and wrinkle.*PCL 67.3*

The Lord will use humble men to do a great and good work. Through them He will represent to the world the ineffaceable characteristics of the divine nature.—Letter 270, 1907 (August 30)*PCL 68.1*

However high may be our position, as children of God it becomes us to be meek and lowly of heart. The heavier the responsibilities we venture to bear, the more diligent students we should be in the school of Christ, ever learning of Him the manner of His speech, the kindness, the merciful forbearance, the tender, pitying love, the yearning compassion of His Spirit. Christ manifests compassion toward those who most need His help and strength, toward those who have most difficult battles to fight. In this regard those who have accepted holy office of trust should learn a most thorough lesson. Unless they learn of Christ they will fail to reveal tenderness, sympathy, and compassion.*PCL 68.2*

The atmosphere that surrounds the soul must be vitalized by heavenly principle, for naturally our influence is but evil. When all feel that it is a positive duty to see what atmosphere surrounds their soul, and by viewing Christ with the eye of faith to keep above the fogs and the clouds, and look upon Him who is invisible, then our influence will exert a continual power, no matter what may be our calling or position. He who continually beholds Christ will make it manifest in his spirit, in his words, in his course of action. He will not crowd anyone, will not push tried souls into stronger temptation, or indifferently leave them on Satan's battleground. He will reach out a hand to help, and seek to draw souls upward and heavenward.*PCL 68.3*

As a laborer together with God, he will see to it that the feet of the tempted ones are firmly planted on the Rock of ages. Personal communion with God is the only means by which holiness of character may be prompted. Let those who are dealing with souls watch unto prayer lest they destroy those for whom Christ has died by a harsh spirit and unwise modes of action. As you work inquire, Is this the way that Christ would work? Is this course of action after the divine similitude? Every man who accepts a leading position is charged of the Lord to guard his actions with holy jealousy, lest he shall make a blunder in dealing with human minds. To lose one's own soul because of pursuing a perverted course of action, is a terrible calamity, but how much more terrible is it to pursue a course of action that will destroy the souls of others! Many are ruining souls by taking a thoughtless, un-Christlike course of action.*PCL 69.1*

Men in positions of influence, men who have ventured to assume responsibility, are dealing with human minds in a manner wholly unlike the manner in which Jesus dealt with human minds. Their friendship does not profit but rather weakens and destroys. The manner in which they deal with the erring has been represented to me under this figure—they are like a man in a boat who sees another struggling in the waves for his life. The drowning man tries to grasp hold of the boat to save his life, but instead of reaching out a helping hand to the perishing to lift him into the boat, he reaches down to break the drowning man's grasp, and leaves him to perish in the dark hungry waters. This represents the course of many.*PCL 69.2*

As soon as some men begin to feel that they have an influence, then they begin to manifest their power in oppressing and domineering over their fellow men. The Lord lives and reigns, and He will require for all these things. With what holy jealousy should the individual guard his thoughts, that his heart may be clean from all jealousy, and his words be sweet and fragrant, a savor of life unto life.—Letter 16a, 1895 (February 8)*PCL 69.3*

God will reveal through such workers the power of His grace. His servants are to be distinguished from the world by the seal of the living God; their words and their works are to reveal that they are laborers together with God.—Letter 270, 1907 (August 30)*PCL 70.1*

Sweetness, gentleness, patience, long-suffering, love, and the strictest integrity must be manifested by those who stand at the head of every working force, because Christ is present, to see how His character is lived before the workmen. Every worker should feel that in his room angels preside, for Satan will seize every opportunity to weave in some of his sentiments and attributes.—Letter 2, 1900 (January 3)*PCL 70.2*

Controlled by the Holy Spirit

Men who have been placed in positions of responsibility need to be worked by the Holy Spirit. But while self swells to large proportions, the Holy Spirit can make no impression upon human minds and hearts.—Letter 48, 1910 (April 2)*PCL 70.3*

To men and women God has entrusted gifts and endowments. Those who keep these gifts and endowments pure, holy, and consecrated will be guided by the Holy Spirit. God will be their help and stay, and to Him they ascribe all the glory.—Letter 35, 1900 (February 13)*PCL 70.4*

Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do to you that is disagreeable. Christians you cannot be if you depend on any other man's conscience. Christ died to give men moral independence, freedom to exercise their God-given ability. His servants are to be circumscribed by no man or council of men unless they have decided evidence that the men or council of men are worked by the Holy Spirit.*PCL 70.5*

God has given us all that we possess. It all belongs to Him, and we are not to sit at the footstool of any man to obey his orders, for God has made us free moral agents. He requires us to preserve our moral independence and not be bound about by any man. Our consciences are to be controlled by no power on earth. The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts.—Letter 4, 1896 (July 1)*PCL 71.1*

Change ready

In the work of reform to be carried forward today, there is need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon whom rests the burden of this work will not hold their peace when wrong is done, neither will they cover evil with a cloak of false charity. They will remember that God is no respecter of persons, and that severity to a few may prove mercy to many. They will remember also that in the one who rebukes evil the spirit of Christ should ever be revealed.—PK 675 (1917)*PCL 71.2*

Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister?—ST, January 17, 1884*PCL 71.3*

The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders professing to believe the solemn, important truths that are to test the world at this time, manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure-loving.*PCL 72.1*

Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready cooperation at the very outset, contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluctantly, others will not move at all. But "their zeal will provoke very many."

When their light burns brightly, a thousand torches will be kindled at the flame.—ST, December 6, 1883*PCL 72.2*

Humble and teachable

True humility—The spirit of the slothful servant we are often fain to call humility. But true humility is widely different. To be clothed with humility does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully. Real humility fulfills God's purposes by depending upon His strength.*PCL 72.3*

God works by whom He will. He sometimes selects the humblest instrument to do the greatest work, for His power is revealed through the weakness of men. We have our standard, and by it we pronounce one thing great and another small; but God does not estimate according to our rule. We are not to suppose that what is great to us must be great to God, or that what is small to us must be small to Him. It does not rest with us to pass judgment on our talents or to choose our work. We are to take up the burdens that God appoints, bearing them for His sake, and ever going to Him for rest. Whatever our work, God is honored by wholehearted, cheerful service. He is pleased when we take up our duties with gratitude, rejoicing that we are accounted worthy to be colaborers with Him. —COL 363, 364 (1900)*PCL 73.1*

Whatever the position we are called to fill, our only safety is in walking humbly with God.—RH, September 8, 1896*PCL 73.2*

God chooses men of a humble and contrite spirit through whom He can work, and imparts to them His wisdom. They are little in their own eyes, and will not interpret success as the result of their own smartness, but will glorify God. "Not by might, nor by power, but by my Spirit, saith the Lord." If men are entrusted with great responsibilities, this is no assurance of their fitness for their position. The assurance comes after test and trial. If they evidence that they sense their own weakness, if they make God their trust, the Lord will supply them with His wisdom. If they ask in faith, they will increase in knowledge and ability. If they depend upon God day by day, the stages of development will show a symmetrical growth heavenward. If they walk day by day in humility and contrition and wholeheartedness, in the strictest integrity doing justice to their fellow men, showing reverence and honor to God by being obedient

and true to Him, keeping the living principles of righteousness, God will honor them.—Letter 124, 1896 (August 9)*PCL 73.3*

There are men to whom the Lord Jesus has entrusted responsibilities as leaders. Let them hide self in Christ, that they may know what it means to bear responsibilities in the work of soul saving. A sense of their own unworthiness will lead them to humble, fervent prayer and earnest seeking of the Lord in humility.—Letter 44, 1910 (April 20)*PCL 74.1*

The grace of humility should be cherished in the heart. It will modify and mold the words that fall from our lips into expressions of Christlike tenderness and care. The Master's work is not to be neglected; but it must be done in love, declaring the Master's message in the Master's spirit.*PCL 74.2*

Wrongs are often in need of being met; and though firmness and decision may be required, it should not be done in an arbitrary, overbearing, crushing manner. Not until the heart is cleansed and purified through obedience to the truth can we be laborers together with God, and work with the mind of Christ. —Letter 86, 1896 (May 26)*PCL 74.3*

Humble but not timid—Humility is greatly needed. If cherished, it would be an ornament of great value in the sight of God. It is essential in the work. But there is no virtue in thinking that humility consists in cheap inefficiency. While humility is always essential in the service of God, while it must always be cultivated, be careful that it does not degenerate into the timidity which leads men to waver when circumstances require them to stand stiffly for the truth. There must be no half-and-half service offered to God. To every man the Lord has given his work. Everyone is to be a channel through which the Lord can work to communicate the will of Heaven.—Letter 79, 1901 (July 11); UL 206*PCL 74.4*

The path of sincerity and integrity is not a path free from all obstruction. In the place of becoming fainthearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not finite men, who are boastful and show a masterly independence, but the great Teacher who has given to every man his work in His vineyard. They

are to be faithful workers, always in copartnership with the great Worker. Then they will not call slackly done work faithful and thorough service. They will stand fast against wrong, discerning the right from the wrong, the evil from the good. They will appreciate that which God estimates. There is no favoritism with God; and no partiality, no hypocrisy should be introduced or maintained in our households, churches, or institutions.—Letter 124, 1896 (August 9)*PCL 75.1*

Independent men of earnest endeavor are needed, not men as impressible as putty. Those who want their work made ready to their hand, who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training, are not the men whom God calls to work in His cause. A man who cannot adapt his abilities to almost any place if necessity requires is not the man for this time. Men whom God will connect with His work are not limp and fiberless, without muscle or moral force of character. It is only by continued and persevering labor that men can be disciplined to bear a part in the work of God. These men should not become discouraged if circumstances and surroundings are the most unfavorable. They should not give up their purpose as a complete failure until they are convinced beyond a doubt that they cannot do much for the honor of God and the good of souls.—3T 496 (1875)*PCL 75.2*

Humility, a qualification for higher service—Those who are humble, and who do their work as unto God, may not make so great a show as do those who are full of bustle and self-importance; but their work counts for more. Often those who make a great parade call attention to self, interposing between the people and God, and their work proves a failure. “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.” Proverbs 4:7, 8.*PCL 76.1*

Because they have not the determination to take themselves in hand and to reform, many become stereotyped in a wrong course of action. But this need not be. They may cultivate their powers to do the very best kind of service, and then they will be always in demand. They will be valued for all that they are worth.*PCL 76.2*

If any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandingly urge them forward. It is those who perform faithfully their appointed work day by day, who in God's own time will hear His call, "Come up higher."*PCL 76.3*

While the shepherds were watching their flocks on the hills of Bethlehem, angels from heaven visited them. So today while the humble worker for God is following his employment, angels of God stand by his side, listening to his words, noting the manner in which his work is done, to see if larger responsibilities may be entrusted to his hands.*PCL 76.4*

Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love.—MH 477, 478 (1905)*PCL 77.1*

Dangers of unbridled ambition—Awake, awake to your danger, all who have been striving for the highest place. Unless you are converted and become as little children, you will certainly be found on the wrong side. You need to die to self, to consecrate daily soul, body, and spirit, to be led and disciplined, and to walk humbly with God. When you are thoroughly aroused, you will seek the Lord with all the heart, that you may find Him. Your heart will be bound up in the love of Christ. Self will sink into its proper place, and Jesus will be all in all to the soul.—Letter 44, 1910 (April 20)*PCL 77.2*

The providence of God places man in unexpected positions to reveal his own weakness, to make it manifest that his power is in God alone. At the time when a soul is bearing weighty responsibilities, God tests the human agent. If his faith is not wholly centered in God, the little strength he himself possesses becomes exhausted, and impatience and railing reveal the fact that he needs to set his feet upon the solid rock. Every soul engaged in the Lord's work, who becomes spiritually proud, flattering himself that he has made great proficiency above his brethren, will be left to learn the

truth of the case. All boasting is laid in the dust.—Letter 18, 1895 (September 13)*PCL 77.3*

God cannot connect with those who live to please themselves, to make themselves first. Those who do this will in the end be last of all. The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed? “They that be whole need not a physician, but they that are sick.” Matthew 9:12. How can one improve when he thinks his ways perfect?—7T 199, 200 (1902)*PCL 77.4*

I have been shown that human beings desire too much power. They desire to control, and the Lord God, the mighty Worker is left out of their workings. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I AM, and who, in His own way, is planning how the work shall be done. Know that God is the Instructor of His servants, and He will work through whom He will.—MS 143, 1899 (October 4)*PCL 78.1*

Humble soul winners—There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. Under the ministration of angels ordinary men will be moved by the Spirit of God to warn people in the highways and byways. Humble men, who do not trust in their gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers bring souls to the cross. . . .*PCL 78.2*

Christ will be with these humble workers. The angels of heaven will cooperate with them in their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon hearts. God will work miracles in the conversion of sinners. Men and women will be gathered into church fellowship. Meetinghouses will be built, and institutions of learning established.—Letter 109, 1901 (August 6)*PCL 78.3*

Lifelong learners—The men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear

responsibilities in the work of the gospel to be apt learners in the school of Christ. The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work.—9T 87, 88 (1909)*PCL 79.1*

Many of those who have responsibilities laid upon them, who are chosen to be presidents of conferences, are not selected because of their perfection of character, or because of their superior knowledge, but because the Lord signified that if they would be humble enough to learn and not think they were all ready to graduate, He would teach them His way. There is much for men in responsible positions to learn. When men feel that their ideas are without a flaw, it is time for them to change their position from president to that of a learner. When they think that their ideas, their judgment, should be accepted without question, they show that they are unfit for their position. God sees not as man sees. Whatever position a man may be called to fill, his judgment is not to be regarded as unerring. His entrusted responsibility makes it far more needful than it otherwise would be for him to be free from all egotism, and willing to receive counsel.—MS 55, 1897 (June 3)*PCL 79.2*

Kind

Christlike leaders—In the cause of God, Christ’s spirit and manner of working is to be carried out in every particular. The laws of mercy and justice will be a ruling principle in every department where Christ abides. Men in connection with the work of God, in order to be qualified for their position of trust, must be Christlike in all their dealings with one another. —Letter 34, 1886 (March 1)*PCL 79.3*

Remember that human kindness is not an unfailing spring, but a spring which must be supplied from the Fountain of life, or it will run dry.—Letter 30, 1887 (June 11)*PCL 80.1*

It is your duty now to be sentinel over yourself to win affection, not by conceding one principle of truth, but in exemplifying Christ, in being considerate, in being kind, in avoiding everything that savors of dictatorial authority. Show in words, in actions that you love the workers, every soul of them, because they are the purchase of the blood of Christ. You must change your spirit of sharpness. You must show Christ in all your deeds, not let any cause be given to say of you that you are dishonest or a sharper.—Letter 7, 1883 (c. 1883)*PCL 80.2*

Nothing is to be done from compulsion. Truth is to be the prevailing power. All service is to be done willingly and for love of the service of God. All who are honored with positions of influence are to represent God, for when officiating they act in the place of God. In everything their actions must correspond with the importance of their position. The higher the position, the more distinctly will self-sacrifice be revealed, if they are fit for the office.—MS 57, 1896 (December 30)*PCL 80.3*

Kindness and courtesy, gentleness and grace, must be revealed in the men who bear high responsibilities. Then there will be unity, and love will be exercised toward all, for they will have “put on the new man, which is renewed in knowledge after the image of him that created him.”—Letter 101, 1899 (July 3)*PCL 80.4*

Though your Christian brother may not occupy a position equal to yours in prominence, yet he fills a place of usefulness according to his ability. God has come very near you [J. H. Kellogg], guiding you

and holding your hand. This should lead you to show Christian courtesy in all business matters. You are to be a man of God's opportunity, acting in His place. You, a cedar of the mountain, are to remember that God has cedars of the vale.—Letter 112, 1901 (July)*PCL 81.1*

Kind to those in need—Those in responsible positions will have to deal with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness are added, the load is almost greater than they have strength to bear. Let not God's stewards put sharpness into their dealing with such ones. This would be cruelty itself. Let them clothe themselves with courtesy as with a garment. Let them be kind and conciliatory in their dealing with the lowliest and poorest. God will see and reward such dealing.—Letter 30, 1887 (June 11)*PCL 81.2*

I wish to speak to my brethren who occupy positions of trust. As God's husbandry you are invested with the responsibility of acting in His stead, as His helping hand. Those who are placed in positions of trust must have the authority of action, but they are never to use this authority as a power to refuse help to the needy and helpless. It is never to be exercised to discourage or depress one struggling soul. Let those to whom have been given positions of influence ever remember that God desires them to carry out the mind of Christ, who, by creation and redemption, is the owner of all men.—Letter 7, 1901 (January 17)*PCL 81.3*

If not kind, do not hire—No man should be placed in official position who has not learned to exercise the tenderness of Christ in dealing with his brethren.—Letter 330, 1907 (October 5)*PCL 82.1*

Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. If those who accept positions of trust in connection with the work of God appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion

is upon the minds of many who claim to be the workmen of God.—
Letter 16a, 1895 (February 8)*PCL 82.2*

Force must never come in. All who thought that their position gave them power to command their fellow men and control conscience must be deprived of their position.—MS 57, 1896 (December 30)*PCL 82.3*

We should not place in office men who will exercise a dominating spirit. We need men who manifest a wholehearted tenderness. We must deal with erring ministers and with church members as with God's property, not as though they were school children. We need to remember that we are dealing with men with like passions as ourselves. We cannot use our influence to place in office those who have not a control over their own spirit or who have a disposition to be easily excited. Such men know not how to deal with human minds.—Letter 332, 1906 (October 23)*PCL 82.4*

Persons with irritable temperaments and acrimonious dispositions should not be those holding important positions in any of these departments. Kindliness, meekness, humbleness should reign. Intelligent, God-fearing workers may do much good by the reforming influence they may have upon the character of others. They may not accomplish the necessary change in a few days; but this change must be made, or else God will not accept their labors.—MS 24, 1887 (February 14)*PCL 83.1*

Selfless

Let God's servants have so great a respect for the sacred work which they are handling that they will not bring into it one vestige of selfishness [or] of sharp dealing. Use not God's sacred things to barter away truth and righteousness and justice and love. Let not men turn their brethren from their rights. Let them not think that God looks with favor on sharp, unholy dealing, even though it is done to build up the work. God hates all wrongdoing. . . .*PCL 83.2*

When men are sanctified by the Holy Spirit, they will see the fallacy of educating in the art of selfishness. They will see that it is unjustifiable to seek to do good by robbing one who is filled with an unselfish interest to obtain means for the advancement of the work of God.—Letter 61, 1901 (June 28)*PCL 83.3*

Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds. The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them.—MH 157 (1905)*PCL 83.4*

I am instructed to bear a message to all who are in positions of holy trust. The Lord would have them do honor to Him by cherishing tenderness, by showing confidence in their brethren. One man is not to seek to grasp all for himself, withholding from those who are doing missionary work in hard fields their just and righteous dues. Men's hearts become like flint when they take means from the treasury for themselves, refusing to relieve the necessities of those whose are doing a severe and trying work. —MS 108, 1899 (August 2)*PCL 84.1*

The habit of concentrating the thought upon one's self must be overcome. The great power of Satan is daily exerted in order to keep those who labor in the work on as low a level as possible. But the Lord is laboring to bring them to a higher level of consecration. He requires that the souls whom He is purifying unto Himself should never cease to grow intellectually or spiritually through their entire

life. But the minds who are constantly occupied with themselves do not leave God any chance to labor for them and to give them high and noble aims.—MS 24, 1887 (February 14)*PCL 84.2*

Tender in word and action

I am sorry that there are those in positions of trust who very sparingly cultivate the sympathy and tenderness of Christ. They do not even cultivate and manifest love toward their brethren and sisters who are in the faith. They do not exercise the precious tact that should bind and heal those who go astray, but instead they exhibit cruelty of spirit, that drives the wanderer still further into the dark, and makes angels weep. Some seem to find a sort of pleasure in bruising and wounding souls who are ready to die. As I look upon men who handle sacred truth, who bear sacred responsibilities, and who are failing to cultivate a spirit of love and tenderness, I feel like crying out, "Turn ye, turn ye; for why will ye die?" *PCL 84.3*

When I consider the fact that as probationers we are now forming characters that will either fit us for the society of heavenly angels or delegate us to a place with those who are outside the city of God, I tremble for these men. . . . How does heaven look upon human agents who are void of the milk of human kindness?—Letter 43, 1895 (June 14) *PCL 85.1*

God sees every transaction; nothing is hid from Him. There is too much responsibility assumed by men who have not cultivated the love and compassion and sympathy and tenderness that characterized the life of Christ. In dealing with some of their brethren who have not followed their counsel or who may have questioned their course of action or who may have had dealings with them that did not please them, they manifest no love, although these souls are the purchase of the blood of Christ, and may be more precious in the sight of God because of their simplicity and their integrity in maintaining the right at any cost. *PCL 85.2*

When the brethren who for some reason dislike these persons have a chance, they will give encouragement to the spirit in harmony with the attributes of Satan rather than the Spirit of the living God. They will do things to hurt their souls, and will manage in such a manner as to humble and oppress them. These souls are God's property, precious in His sight, and He will judge those who do things of this character. It is time that all such transactions were repented of, and

these sins were going beforehand to judgment, that they may be blotted out. When the Holy Spirit shall work upon the mind of the human agents and bring these things to remembrance, will they confess their sins? Will they make everything right with their brethren?—Letter 31a, 1894 (October 27)*PCL 85.3*

Principle-centered

It is not for men in any part of the world, in any line of His work, to depart from God's principles in any business transaction. God wants the world to see that business can be carried on in accordance with the principles that mark the character of God in Christ. What are God's commandments?—They are the wall which is built round His people. There is to be no departure from His principles, no bringing in of worldly policy principles. —GCB, April 3, 1901 *PCL 86.1*

Those who are born again have a spiritual force and a spiritual knowledge that develops in the character the attributes of the divine nature. The life that they live is a new life, a life conformed to the will of God. Into all the business transactions into which the Christian enters, he is to bring the mind and spirit of Christ. He is to exert a saving influence. He is not to be deceived when men who walk crookedly talk of principle. These men exert a strange, misleading influence, an influence that will ruin anyone who will yield to it.—MS 78, 1905 (1905) *PCL 86.2*

Always act from principle, never from impulse. Temper the natural impetuosity of your nature with meekness and gentleness. Indulge in no lightness or trifling. Let no low witticism escape your lips. Even the thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. Let them be placed upon holy things. Then, through the grace of Christ, they will be pure and true.—MH 491 (1905) *PCL 86.3*

Calebs have been greatly needed in different periods of the history of our work. Today we need men of thorough fidelity, men who follow the Lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer is to exercise faith and show works that will tell to the glory of God and the good of His people. . . . *PCL 86.4*

The principles of entire consecration must be maintained. Christ Himself has said, "Ye can not serve God and mammon." "He that is

not for me, (voicing my words,) is against me.” God will have no men in His work who offer divided service. His servants are to take the position that they will not sanction any evil work. To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day.—Letter 39, 1899 (February 22)*PCL 87.1*

God’s work must have workmen connected with it who have solid principles who will in all their lines of work do right because it is right. They must be led by the Lord in all their methods. They will then take the right path because they are doers of the words of Christ.—MS 24, 1894 (April 23)*PCL 87.2*

The Spirit of Christ must be an abiding, controlling power over the heart and mind. In the world, the god of traffic is the god of fraud. It must not be thus with those who are dealing with God’s cause. The worldly principle and standard is not to be the standard of those who are connected with sacred things.—Letter 34, 1886 (March 1)*PCL 87.3*

When those in high places of trust do not consider it essential to be true as steel to principle, true to their fellow men, they will not be true to God, the highest sovereignty. If those who are entrusted with responsibilities in high places take as their guide human beings who have no connection with God, they will make shipwreck of the work in every line they handle. Not for any soul living, be they young or old, is there security from the temptations of Satan, and those who choose to bind up with unholy men will imbibe their spirit and bear similar fruit. The only safety for any one of us is in walking humbly with God, in going where the Master leads the way. There is always safety and protection in obeying a “Thus saith the Lord.”—Letter 71, 1898 (August 27)*PCL 87.4*

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for everyone to stand in his lot and place, obeying the words, “Add to your faith virtue; and to virtue knowledge; and to

knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we “shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—MS 43, 1901 (April 1)*PCL 88.1*

Open to God's end-time innovations

Unless those who can help in New York are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that God will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God. They will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water in order that they may discern God's work at every point. Workers may make mistakes, but you [G. I. Butler] should give them a chance to correct their errors, give them an opportunity to learn caution by leaving the work in their hands.— Letter 5, 1885 (October 31)*PCL 88.2*

Faithful to God and His church

The Lord has placed men in responsible positions to guard the church which is the flock of God, and certain duties which the Lord requires of His church are enjoined upon them as His appointed agencies. Should they neglect to do this work devolving on them, the Lord charges the guilt of the wrongdoing upon the whole church. Until that wrong is corrected, and thoroughly purged from the church, the blessing of God will not rest upon it. . . .*PCL 89.1*

I present this matter again before you, for your attentive consideration. If the officers who have charge in any branch of the work of God dishonor Him in any line connected with His work, the Lord lays that charge upon the whole church. He will not serve with any man's sin. Those in positions of trust are to honor God by a faithful duty toward all, ministers or laymen. They are to do faithful work as representatives of the character of Jesus Christ, to maintain order and purity of morals in the church, so that there shall be no unrighteousness practiced in selfish dealing, brother with brother, or in breaking down the barriers which the Lord has erected to preserve the clean, pure virtues of His people.—Letter 120, 1897 (March 10)*PCL 89.2*

There was a time when Israel could not prevail against their enemies. This was because of Achan's sin. God declared, "Neither will I be with you any more until the accursed thing is put away from you" (Joshua 7:12). God is the same today. If defiling sins are cherished by those who claim to believe the truth, the displeasure of God rests upon the church, and He will not remove it until the members do all in their power to show their hatred for sin and their determination to cast it out of the church. God is displeased with those who call evil good and good evil. If jealousy, evil surmising, and evil-speaking are allowed to have a place in the church, that church is under the frown of God. It will be spiritually unhealthy until it is cleansed from these sins, for till then God cannot reveal His power to strengthen and elevate His people and give them victory. —MS 8a, 1888 (October 21)*PCL 90.1*

Morally independent

In our work, we need men of moral independence, uncontaminated and unshackled, so that when a principle of religion or duty is at stake, they will stand firm in defense of the truth. We need men who will not hold their peace when they see evils coming in and wrongs being done. We need men who will refuse to give consent by silence to unjust actions.—Letter 116, 1905 (April 22)*PCL 90.2*

In his ministry, Paul was often compelled to stand alone. He was specially taught of God and dared make no concessions that would involve principle. At times the burden was heavy, but Paul stood firm for the right. He realized that the church must never be brought under the control of human power. The traditions and maxims of men must not take the place of revealed truth. The advance of the gospel message must not be hindered by the prejudices and preferences of men, whatever might be their position in the church. —AA 199, 200 (1911)*PCL 91.1*

Believer in the Spirit of Prophecy

Satan has been well pleased with the work of those men and women who have used their influence to undermine the confidence of our people in the messages the Lord is sending through the Spirit of prophecy. I have been instructed that those who have engaged in such a work should not be chosen to occupy positions as leaders; for the influence they exert, and their misstatements concerning this agency in which they have no faith, will result in making unbelief popular in our churches. Let no man or woman be entrusted with responsibility in the church who will use the advantages such a position would give them to advocate sentiments of unbelief, thus sowing the tares of heresy among believers. And it has sometimes been the case that when men have been reproofed for this kind of work, they have begun a warfare against the messages sent, by making light of the warnings and reproofs.*PCL 91.2*

What can be done to make these men with strong traits of character realize that they need to be reconverted? Unless this experience comes to them, they will never become members of the royal family, children of the heavenly King. They are wrapping themselves up in a garment of self-confidence. The messages that the Lord sends them, that they may understand how much they need to be taught of Him, they cast aside as idle tales, thus placing themselves where they will accept their own suppositions as divine revelations. With their deficient experience, they are unfitted to understand the dealings of the Lord with His people.—MS 27, 1908 (May 5)*PCL 91.3*

Danger in setting aside testimonies—To be in office seems to you [G. W. Reaser] to mean to be a voice for the people. The pure and holy truths of the Word of God are not brought into your experience. Your will has been the controlling power. Unless you can learn lessons in humility, you should not be encouraged to hold official responsibilities in the work of God. You make it exceedingly difficult for those who differ from you in judgment. So far as pure and undefiled religion is concerned, you act like a blind man. Unless there is a decided change wrought in your character, you will never see the kingdom of God. If the testimonies I send you are cast aside, and you continue in your self-confident attitude as ruler of the

minds and actions of those who are engaged in work in the conference; if you continue to uproot the confidence of the people in the testimonies that God has been sending to His people for more than sixty years, you will go deeper and still deeper into darkness.
—Letter 382, 1907 (November 9)*PCL 92.1*

Competent

Managers are needed in every branch of His work, that it may be carried on with energy and system. If a man has tact, industry, and enthusiasm, he will make a success in temporal business, and the same qualities, consecrated to the work of God, will prove even doubly efficient; for divine power will be combined with human effort.—5T 276 (1885)*PCL 92.2*

Wisdom is needed in the selection of managers in the various departments. It is impossible for one to control others until he learns to control himself. The superintendent should be a man who loves and fears God. He should sacredly guard his reputation, giving no occasion for any one to reproach the cause of God. He should not be narrow-minded, a man of one idea. One who is changeable, now indulgent, then cold and unapproachable, or critical, exacting, and domineering, is not fitted for this position, nor is he who will cherish suspicion, jealousy, passion, or stubbornness. These traits are not pleasing to God, and will not be manifested by any who take Jesus for their Pattern and Counselor.*PCL 93.1*

The superintendent must manifest the spirit of Christ, yet he should be firm to restrain evil. A neglect of this duty shows him to be unfit for his position. God requires of a steward that he be found faithful. A manager must be a growing man in order to meet the difficulties as well as the opportunities that are constantly arising. He should be quick to discern what needs to be done, and take active measures to accomplish the work at the right time.—Letter 74, 1896 (June 9)*PCL 93.2*

We must have, at the head of the departments, calm, firm, punctual businessmen, able to bring order out of confusion, but who will not throw everything in confusion and keep up things eternally on the run in order that jobs left behind may be done on time. There must be men who will begin a work in the right way and hold to it and push it forward firmly. Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary

conversations. The work of God requires things which it does not receive, because men do not learn from the God of wisdom. They press too many things into their life, postpone until tomorrow that which demands their attention today, and much time is lost in painfully picking up the lost stitches. Men and women can reach a higher degree of usefulness than to carry with them through life an unsettled state of mind. They can improve the defective traits of their character contracted in their younger years. Like Paul, they can labor to reach a much higher degree of perfection.*PCL 93.3*

The work of God must not be done by fits and starts. It will not be placed on vantage ground by following a sudden impulse. On the contrary, it is positively necessary to follow the good work patiently, day by day, progressing in our ways and methods. —MS 24, 1887 (February 14)*PCL 94.1*

Collaborative

The work of the third angel's message is strengthening and broadening, and I have been instructed that the responsibilities in our large conferences should be divided and that we should not have all our work under the supervision of one group of men. The Lord has shown me that all the means should not be centered in one place. Arrangements should be made to share the responsibilities, and wise, godly men, who will act their part faithfully, should be selected to act a part in bearing responsibilities and to be entrusted with means for their part of the field. We have true and reliable men in various parts of the field, who have ability to carry responsibilities and to give wise counsel. We have reason to put confidence in them as verily as we have reason to trust the responsible men in Washington. These should be trusted to take hold and do a work for the places that have been neglected.—Letter 94a, 1909 (June 6)*PCL 94.2*

Coworker with angels

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. . . . They cannot do your work, but they stand ready to cooperate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.—MS 7, 1891 (June 10)*PCL 95.1*

Skilled in human relations

The church upon the earth is not perfect. It is not the church that will be when zion is triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, pains-taking effort that they may be educated, trained, and disciplined by precept and example to do their work with acceptance and to be crowned with glory and immortality in the future life.*PCL 95.2*

If men who are placed in important positions do not cultivate tact to a greater degree than you [R. A. Underwood] have done in dealing with human minds great loss will result both to the minister and to the church. There is delicate work for one in your position to do as you meet with alienation, bitterness, envyings, and jealousy, and you will need to labor in the spirit of Christ to set things in order.—Letter 22, 1889 (January 18)*PCL 95.3*

Then I will have some things to say and a testimony to bear in regard to the Spirit of God and sympathy and kindness that should be exercised in the management of the things in the office. It requires a leading man who can make rules and educate and mold, mingling with this management tact and skill, and a sympathetic, loving heart that will not willingly wound and bruise the soul of one of the workers, for they are the purchased property of Jesus Christ.—Letter 6, 1892 (May 1)*PCL 96.1*

The Lord your Saviour commissions me to give you this message, Cherish love, for love is of God. Harshness and accusation is of the devil. Cultivate love, and express it with kindly, tender sympathetic words, spoken in simplicity and Christlikeness. Talk cheerfully and hopefully, whether you feel hopeful or not. Talk faith and love and “adorn the doctrine of God our Saviour in all things.” We cannot better glorify God than by being witnesses of the fact that through the power of His rich grace there is peace and joy in the Saviour. Cheerful, holy endeavor to keep the unity of the faith presents heavenly credentials to the world that God has sent His only begotten Son into the world as the Saviour of men.—Letter 16a, 1895 (February 8)*PCL 96.2*

Talent acquisition and development—Those who are placed in

responsible positions should feel it their duty to recognize talent. They should learn how to use men, and how to advise them. If mistakes are made, they should not withdraw themselves, thinking it easier to do the work themselves than to educate others. Those who are learning should be patiently instructed, precept upon precept, line upon line, here a little and there a little. Every effort should be made, by precept and example, to teach them right methods. . . .*PCL 96.3*

Those placed in positions of trust should have connected with them as helpers men whose minds do not run in exactly the same lines as their own. To every man has been given talents, according to his several ability. One mind may have a larger scope than another. When men are linked together, each supplies the other's deficiency, and thus they are a complete whole. But one man cannot bear the responsibilities which necessarily fall upon him if he is placed in sacred office. God would have His people linked together, doing His work in perfect harmony.—MS 55, 1897 (June 3)*PCL 96.4*

God would have those in responsible positions show tact, skill, and wise generalship in seeing talent, in seizing it, and of putting it to use. God will not work a miracle to advance the truth. He has material in men and women, and He wants the generals in His army to have intelligence to bring it out and put it to use, not be constantly studying how to bind about the work so that it shall not branch out and make a demand for means. Set men to work under those who have some knowledge of the work, who can educate them. Thrust the workers out into the harvest field. All they want is encouragement.—Letter 34, 1886 (March 2)*PCL 97.1*

The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone he could never expect to conduct a successful campaign. . . .*PCL 97.2*

Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid

and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.*PCL 97.3*

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers. . . .*PCL 98.1*

In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work.—9T 116, 117 (1909)*PCL 98.2*

Rejects false leaders

There [are] men of the world that will volunteer to be our guides. They regard their course as wise, but their tendencies and actions are evil. They are of the class who, professing to be wise, need to become fools in order to be wise in God's wisdom. They lead away from the path where the voice of Jesus is heard saying, This is the way, walk ye in it. They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history, but those who follow the leader, step by step, will hear and recognize the voice of the True Shepherd.—MS 16, 1890 (1890)*PCL 98.3*

Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his property, in his position of power, in his wisdom, or in anything else than Christ, will be taken in Satan's net. Not a ray of glory is to be diverted to any human agent. He who fails to walk humbly before God will find a spirit rising up with him, prompting the desire to rule others connected with him, and causing him to oppress those who are human and erring like himself. He appropriates to himself the honor, which belongs to God, of jurisdiction and control over other men. This is not to be tolerated.*PCL 99.1*

The worst thing that can be done is to uphold those who have little respect for God's authority or for His manner of working in giving the truth to the world. To keep such men in high office, the very highest and holiest positions that mortals can have, where they are called upon to make decisions that affect the prosperity of the work of God, is to assume a fearful responsibility. They may be honored as counselors, but God is not honored or glorified by them as chosen representatives of His work. They do not recognize God in the work He has given His messengers to do. It is not possible for men to have a living connection with God while they refuse to receive the message He sends. They may lay plans which may be thought to be wise, but without God as a counselor, their plans will prove to be a snare.—MS 29, 1895 (1895)*PCL 99.2*

Alert to Satan's attacks

No man is so high in power and authority but that Satan will assail him with temptation. And the more responsible the position a man occupies, the fiercer and more determined are the assaults of the enemy. Let God's servants in every place study His Word, looking constantly to Jesus, that they may be changed into His image. The inexhaustible fullness and the all-sufficiency of Christ are at our command if we walk before God in humility and contrition.—MS 140, 1902 (November 6)*PCL 99.3*

Those that are in the most responsible positions feel the darts of the enemy stronger, because if they make a mistake and swerve from the right position, the devil makes a point of that: "Here is your representative man, here is the one you trust; now you can see how much he believes in God and acts after God."—MS 50, 1894 (November 10)*PCL 100.1*

Men in positions of responsibility are in danger of changing leaders. This I know; for it has been plainly revealed to me. . . .*PCL 100.2*

I have been instructed that Satan seeks to link up with men bearing large responsibilities in the Lord's work, in order that he may fill their minds with evil devisings. Under his influence, men will suggest many things that are contrary to the mind of God.—Letter 257, 1904 (July 27)*PCL 100.3*

Satan devises, through his masterly deceiving power, to make evil appear as righteousness, to keep men working in his line, that those whom God has entrusted with great responsibilities shall be perverted from His allegiance and serve his purposes. "Thou hast defiled thy sanctuary by the multitude of thine iniquities." This represents a corrupt spiritual administration. The influence that is gained through positions of trust is used for selfish purposes instead of for the good of others who stand approved before God more than they, for their dependence is in God, and they are seeking His glory and not their own. Even now Satan is continuing and advancing in the same line in which he began. He rules by the same laws. In heaven he lost his self-sacrificing principle and unselfish care for his associates, and little by little he introduced a

new order of things, consulting his own hand. —MS 59, 1900
(August 16)*PCL 100.4*

Values the sacrifice of Jesus

Three times Christ prayed, “Father, if it be possible, let this cup pass from me.” It was here that the destiny of a lost world hung in the balance. Should He refuse to drink the cup, the result would be eternal ruin to the human race. But an angel from heaven strengthened the Son of God to accept the cup and drink its bitter woe. What if His request had been granted, and the cup had passed from Him? The scene that was presented before me as the result of such a decision made me for a time lose all consciousness. When I aroused, the scene was presented to me again and again until it had passed before me three times.*PCL 101.1*

For whom was all this agony and shame endured? It was for those who claim to be leaders in the church, those who claim to have an experience in religious lines, as well as for the open sinner. How few there are who realize that all this was borne for them individually; how few who say, It was for me, that I might form a character for the future immortal life.—MS 43, 1909 (May 29)*PCL 101.2*

Section 2 - Advice for Specific Positions

Chapter 5 - The General Conference and Its President

Authority not given to one man

Brother A, your experience in reference to leadership two years ago was for your own benefit and was highly essential to you. You had very marked, decided views in regard to individual independence and right to private judgment. These views you carry to extremes. You reason that you must have light and evidence for yourself in reference to your duty.*PCL 105.1*

I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered. Your error was in persistently maintaining your private judgment of your duty against the voice of the highest authority the Lord has upon the earth. After you had taken your own time, and after the work had been much hindered by your delay, you came to Battle Creek in answer to the repeated and urgent calls of the General Conference. You firmly maintained that you had done right in following your own convictions of duty. You considered it a virtue in you to persistently maintain your position of independence. You did not seem to have a true sense of the power that God has given to His church in the voice of the General Conference. You thought that in responding to the call made to you by the General Conference you were submitting to the judgment and mind of one man. You accordingly manifested an independence, a set, willful spirit, which was all wrong.*PCL 105.2*

God gave you a precious experience at that time which was of value to you, and which has greatly increased your success as a minister of Christ. Your proud, unyielding will was subdued. You had a genuine conversion. This led to reflection and to your position upon leadership. Your principles in regard to leadership are right, but you do not make the right application of them. If you should let

the power in the church, the voice and judgment of the General Conference, stand in the place you have given my husband, there could then be no fault found with your position. But you greatly err in giving to one man's mind and judgment that authority and influence which God has invested in His church in the judgment and voice of the General Conference.—3T 492, 493 (1875)*PCL 106.1*

I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other one man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and to say what plans shall be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.*PCL 106.2*

At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.*PCL 106.3*

When this power, which God has placed in the church, is accredited wholly to one man, and he is invested with the authority to be judgment for other minds, then the true Bible order is changed. Satan's efforts upon such a man's mind would be most subtle and

sometimes well-nigh overpowering, for the enemy would hope that through his mind he could affect many others. Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men.—9T 260, 261 (1909)*PCL 107.1*

God does not give kingly power

For years I have been instructed that there is danger, constant danger, that our brethren will look to their fellow men for permission to do this or that, instead of looking to God. Thus they become weaklings, and permit themselves to be bound with man-made restrictions disapproved by God. The Lord can impress minds and consciences to do His work under bonds to Him, and in a spirit of fraternity that is in accordance with the principles of His law. . . .*PCL 107.2*

The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord for these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be bound by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another.*PCL 108.1*

The kingly power formerly revealed in the General Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work. One is not to think that the branch of the work with which he is connected is of vastly more importance than other branches.—8T 232, 233 (1904)*PCL 108.2*

In the church there is to be maintained a discipline which guards the rights of all and increases the sense of mutual dependence. God never designed that one man's mind and judgment should be a controlling power. He never designed that one man should rule and plan and devise without the careful and prayerful consideration of the whole body, in order that all may move in a sound, thorough, harmonious manner.—Letter 26, 1900 (February 15); 3SM 16, 17*PCL 108.3*

God must work His own appointed agencies. We must give matters more into His hands. We must not want to be masters of our own individual selves, as though everything were under the jurisdiction of a few men in a certain locality who are finite like the rest of humanity.*PCL 108.4*

God does not design that everything shall center in one place. He would have men stand aside, and not feel that they are the ones to whom all questions must be referred. This may seem Greek to you, but I know what I am talking about, although it is hard for me to express. In the name of the Lord I lift the danger signal. Men need to fear and tremble for themselves. They should not feel capable of running ahead of Jesus. He has said, "Follow me."*PCL 109.1*

God is not pleased to have men in far distant lands wait for word from any great center before they make a move. God has the ordering of His work. Let us believe in His power to guide. He will give wisdom and understanding to His representative men in their portion of the great moral vineyard.—MS 32, 1897 (April 13)*PCL 109.2*

The idea that one man's mind and judgment can mold and direct important interests, and that he can be regarded as a voice for the people, is a great evil, and has [endangered], and still continues to endanger, the one who is placed in a position of responsibility, and those also who cooperate with him. God has not given to any one man all the wisdom, and wisdom will not die with him. Those placed in positions of trust should modestly regard the opinions of others as worthy of respect and as likely to be correct as their own. They should remember that God has made other men just as valuable as they are, and that God is willing to teach and guide these men.—MS 55, 1897 (June 3)*PCL 109.3*

The General Conference president

Words of encouragement—You [O. A. Olsen] have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions that it hides Jesus from your sight. . . .
PCL 109.4

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power at work to discourage and make fainthearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot be upon the ground. But Jesus will be close by your side, and daily you may find rest and peace in Him. You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of, but trust in Jesus like a little child. You are to let your light shine, not to *make* it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy One of Israel, who will not fail, nor be discouraged. —Letter 23, 1892 (September 20)*PCL 110.1*

What precious light and clear evidences we have concerning the truth for this time! I had no other idea than that you [O. A. Olsen] would be selected as the president of the General Conference. We pray earnestly for you that the Lord will give you a healthful experience, and clear understanding of His mind and will, and that you may be constantly imbued with the Holy Spirit. Both Willie and myself understand your perplexities and difficulties. I have a most intense desire that you shall keep an eye single to the glory of God, and that you will not allow any man's judgment to control you. The Lord lives and reigns, and He is to be glorified in all those that come near unto Him. I have nothing but the most tender, pitying sympathy for you, my brother.—Letter 59, 1895 (April 12)*PCL 110.2*

Qualifications—He who is selected as the president of the General Conference, should, in the fear of God, stand in his lot and place, without partiality, and with unselfish interests. He should be a faithful steward. He should be a priest and wise ruler over his own

house. He should make manifest that he understands the work of governing his own family wisely and in the fear of God. If this is neglected, he will carry his defects with him into his work. If any man evidences that the love and fear of God is kept away from the center of his being lest the truth should control his life practice, while worldly things are made all and in all, he is not the man, even for local elder.—MS 17, 1896 (May 13); TM 322, 323*PCL 111.1*

Counsel for a president

The Lord Jesus says to the president of the General Conference, “My grace is sufficient for thee; for my strength is made perfect in weakness” (2 Corinthians 12:9). Warn the cities. Time is precious. Repent and be converted. Repent, and redeem the time. Let everything be done that can be done to atone for your past neglect.*PCL 111.2*

When the president of our conference is thoroughly converted, the message he will give will be after the similitude of the divine. He will speak as a man understanding the solemn responsibility of declaring the whole counsel of God to the churches over which the Holy Ghost hath made him overseer. He is to see that the flock of God have the truth impressed on their souls.*PCL 111.3*

Elder Daniells, let your heart and mind be wholly consecrated to do the will of God, and labor for a similar work to take place in your family. Take up the long-neglected work in the cities. Plead with God most earnestly to set your mind to running in right channels. The Lord has not laid upon you nor upon any one else in Washington the work that some have fancied ought to be done.— Letter 70, 1910 (August 11)*PCL 111.4*

The president's counselors

The subject I wish now to bring before our people is that of the special management of the general interests of the cause of God at the present time. For years light has been given me that the one selected to preside over the General Conference should not be left to bear all the burdens alone. He is to be a man of clear discernment, who will not swerve from right principles, and he is to have as his counselors staunch men who will not sway or be swayed in wrong directions, who are as firm as a rock to principle. He is not to be left to follow his own inclinations in the choice of his counselors. This has been done for years, to the detriment of the work. His associates are to be chosen men, who have the confidence of the people; God-fearing men upon whom he can rely.*PCL 112.1*

The president of the General Conference should not select his son to be a counselor or a judge, for if such a relative is connected with him, there is danger that correct principles will not be carried out. The very fact that the counselor is a relative will be a source of temptation to those who have been swayed from truth and righteousness to carry things in their own way, the son thinking he has no right to question his father's decisions or work. The president of the conference should choose as his counselors "able men, such as fear God, men of truth, hating covetousness."—MS 91, 1899 (June 19)*PCL 112.2*

Instead of advancing the work themselves, insufficient workers have cast their responsibilities on the president of the General Conference. Thus burdens that were altogether too heavy have been brought upon one man. And if that one man's mind becomes warped or clouded in any way, then a wrong mold is given to the work. It may be urged that there is a General Conference Committee, and each of our institutions has a board of directors, and they will carry the burden. But if one or more of these men are leavened with a spirit that God cannot favor, and yet they are retained in the work, they will leaven the president of the Conference. If he is in any way dull of comprehension, if he for any cause permits his staunch, faithful workers, men who are true to principle, to leave him, the cause of God is imperiled.*PCL 112.3*

In the councils some members have introduced principles which God has condemned. When opposed in their suggestions and devisings, they resented it. Those who would not second the propositions made were not wanted, although it was their duty to be present and to share in the deliberations and decisions. But their presence was disagreeable to the men who wished to carry things their own way.*PCL 113.1*

The president of the General Conference should have the privilege of deciding who shall stand by his side as counselors. Those who will keep the way of the Lord, who will preserve clear, sharp discernment by cultivating home religion, are safe counselors. Of such a one, the Searcher of hearts saith, "I know him, that he will command his children and his household after him. And they shall keep the way of the Lord, to do justice and judgment."*PCL 113.2*

Counselors of the character that God chose for Moses are needed by the president of the General Conference. It was the privilege of Elder Olsen at least to express his preferences as to the men who should be his counselors. It was his privilege to discern between him that serveth God, and him that serveth Him not. But a strange blindness was upon him. There has been a leavening influence upon human minds, and it has been most painful. For years God has been dishonored.*PCL 113.3*

Unless he walks in the light of life, the president of the General Conference will make many mistakes. He will continue to do as he has done in the past, in heeding the calls made for his presence in the several conferences, and will absorb means in taking with him men, who, he knows, do not appreciate the work for this time: men who do not walk with God; men who refuse to accept the testimonies the Lord has graciously given them, and who have slighted and rejected the Holy Spirit. To all appearance he has honored them as he should honor faithful men of superior judgment. In this he has dishonored God, and left upon the churches an influence that has confused and perplexed them. God speaks to him, saying, "Them that honor me I will honor."*PCL 114.1*

Brother Olsen's example has done much to unsettle the confidence of conference presidents in the testimonies; for he himself has

walked directly contrary to the light which the Lord has given. He has honored men whom God does not honor. There are men who have been, and are still, connected with the councils at Battle Creek, who need a thorough conversion, else they can never enter the kingdom of heaven. Self, self, self is exhibited in every line of their work, and God is greatly dishonored by being misrepresented in character.*PCL 114.2*

And yet men in positions of trust have been and are being educated to submit all their plans to the counselors at Battle Creek, to be pronounced upon, approved or disapproved, by men. How long shall this departure from the Lord's arrangement continue? Men have such a burning desire to stretch themselves beyond their measure. They wish to be regarded as authority on all things relative to the work of God in all parts of the world. But this is not God's plan. The men who compose the councils at Battle Creek have for years been very defective in character. Their own spirit and judgment have leavened the plans and recommendations presented to the workers in different fields. If the people are so blinded that they cannot discern this, God sees it, and it is an offense to Him.—Letter 24a, 1896 (August)*PCL 114.3*

Shared responsibilities

The president of the General Conference has altogether too many burdens for one man to carry. For years this has been presented to me. My husband fell under the heavy draughts made upon him. Elder Butler was counseled by the Lord to share his burdens with men who could counsel with him. They were to be given a portion of the load. But this counsel was unheeded. Elder Butler linked with him his own son, who could only be a worker under his father. Thus the relief which it was pointed out Elder Butler should have, he did not have, because he did not manage wisely.*PCL 115.1*

Elder Olsen was advised to share his burdens with men who could help him. The work of the General Conference should never have rested on one man. At first one man could carry it, but as believers multiplied, the man must suffer as well as the work, which needed careful thought and the utmost firmness, in order that right principles might be maintained. The Lord did not give Elder Olsen the work of engaging in the publishing business. The publishing institutions were established to carry forward important interests. But men who were not under the divine guidance were given management in them. At the very heart of the work erroneous principles were pressing for recognition. All matters should have been laid before the people. The Lord should have been sought in humble prayer. Then the Holy Spirit would have been their teacher.*PCL 115.2*

But the conferences at large were not enlightened in regard to what was being done. Men were linked up with Elder Olsen who led him and imbued him with their spirit. Unrebuked, corruption was going on at the heart of the work. The cause of God in our institutions was being perverted. Men were exalted, regardless of the advice God was giving. Covetousness held sway. Judas- practices were contaminating the workers. No language can be framed to describe the result of placing unfaithful, unconverted men in holy places.—MS 91, 1899 (June 19)*PCL 115.3*

By all means select some one, whoever he may be, to share your [O. A. Olsen] burdens. I was shown this should be done. When Elder Butler was president of the conference, he should have had

such a helper. One man is not physically or mentally capable of overseeing and doing so large an amount of work as you have tried to do. You have done too much. The responsibilities which you have borne should be shared by three men, these three to be united in counsel, and in close, harmonious action. We cannot release you until some one shall be raised up to take the work; there must be decided efforts to educate and train the best kind of talent; and if in being tested, men show that they are not consecrated, tell them so plainly.—MS 8, 1892 (November 25)*PCL 116.1*

Much ability has been lost to the cause of God because many in responsible positions were so narrow in their ideas that they did not discern the increasing responsibilities. They did not have extended vision to see that the work was becoming altogether too large to be carried forward by the workers then engaged in it. The work had outgrown them. Much, very much, is now left undone which should have been done, because men have held things in their own finite hands instead of proportioning the work to a larger number of workers and trusting that God would help them. They have tried to take all branches of the work upon themselves, fearing others would not prove as efficient. Their wills have therefore controlled in everything, and through some unwise decisions, made because of their inability to grasp all the wants of the cause in its various parts, great losses have been sustained.*PCL 116.2*

The work has been bound about, not from design, but from not discerning the necessity of a different order of things to meet the demands for the time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted than one person could carry, and the consequence was the demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances. But the infinite God saw there were different kinds of qualifications needed to place a different mold on the work. On the part of his brethren, there was a fear that others desired Brother B's place, which has caused suspicions and has resulted in keeping in the background those men whom God would have used could they have had sufficient encouragement and an opportunity to work.*PCL 117.1*

God has not wrought as He would because of surmisings and suspicion and because there was not discernment and planning to let every man do the work that God was fitting him to perform in an understanding, intelligent manner. The lesson must be learned that when God appoints means for a certain work, we are not to neglect these means, put them aside, and then pray and expect that He will work miracles to supply our neglect. To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work in order that he may obtain an experience which will fit him to bear increased responsibility. —Letter 21a, 1888 (October 15)*PCL 117.2*

Spiritual leader, not business manager

Especially is this true in regard to the president of the General Conference. His time is not to be filled up with the details of business, for this in a great degree disqualifies him for the very work which he should do. He cannot continue to carry the burden he has carried in these lines, without neglecting lines of work which cannot be left to others. Let men be chosen to give themselves to the business part of the work, and leave the president of the General Conference free to attend to its spiritual interests. Let him have time to understand the spiritual needs of the churches.—MS 33, 1895 (1895)*PCL 118.1*

The president of the General Conference is never, never to be left to follow the advice of men who are considered as financial successes, unless the Lord God of Israel is leading these men. If the presidents of state conferences are worthy of being entrusted with the work of faithfully managing a conference, the president of the General Conference should make them his counselors. He should not trust to his own human wisdom, neither should he devise and plan with men whose hearts do not bear the stamp of the divine.—Letter 93, 1899 (June 19)*PCL 118.2*

I have a special message for Elder Daniells and for the men who have again been placed in positions of responsibility. I have known that unless there was a decided change in the spiritual discernment of the men at the head of the work after the conference meeting in Washington, unless there was a humble seeking of the Lord, there were grave perils before the church. The Lord declares that the reasoning powers of some have not been entirely sanctified and cleansed from every phase of selfishness.*PCL 118.3*

Too much of the time of this important conference has been taken up with purely business matters. In many of the plans, human reasoning was accepted as though it had been divine wisdom. The Lord now calls for decided changes among the workers in Washington. Many of the oft-repeated messages from the Lord seem to be passed by unheeded.—Letter 47, 1909 (June 9)*PCL 118.4*

Respect for others—Let no man feel that his position as president either of the General Conference or of a state conference clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your [G. I. Butler] position binds you under the most sacred obligations to be very careful what kind of a spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God.*PCL 119.1*

If a brother differs with you on some points of truth, do not stoop to ridicule; do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text by text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ.—Letter 21, 1888 (October 14)*PCL 119.2*

Education for conference presidents—Let the president of the General Conference educate the presidents of state conferences to take care of their portion of the moral vineyard where they are situated wisely, without laying their burdens upon him. Lead these men who have ability and talent to look to God that they may be taught by Him.—MS 17, 1896 (May 13); TM 329*PCL 120.1*

Micromanagement—How many of the presidents of our conferences have armed themselves with the mind that is in Christ? How many, by unceasing watchfulness and prayer, have

strengthened the things which remain? I have been shown that instead of going to God for wisdom, our ministers have gone to the president of the General Conference. But the Lord has not made him your mediator. He has not been invested with a supply of wisdom for the presidents of the state conferences. Jesus is the fountainhead of wisdom, and our supply must be received from Him. Those who look to the president of the General Conference are crippled and dwarfed; whereas, if they would look to God, they would find grace and strength to help in every time of need. —MS 2, 1883 (November)*PCL 120.2*

Teamwork—Something has been opened before me of which I must speak. A president has been chosen. . . . He has never served in this capacity, and it is important that you make a careful selection of men for the board. It is essential that changes be made, and that the directions given by Jethro to Moses be considered. The president, because he is president, is not to feel at liberty to follow his own individual judgment. [He] is not to decide who shall stand as his helpers.*PCL 120.3*

The men chosen to compose the board are to be unselfish, God-fearing, chosen men, who understand how to control and discipline themselves, “able men, such as fear God, men of truth, hating covetousness”; “men of honest report, full of the Holy Ghost and wisdom.” A hasty, passionate, impulsive man should never have a place on a board of directors, for he is not under the rule of God. It will be better to have fewer men, than to place in office those who have not the faith and humility of Christ, and who will block the wheels of progress by their hereditary and cultivated tendencies to evil. We must have in connection with God’s service men who are as true as steel to the work they are called to perform.*PCL 121.1*

The question has been asked, Should the man placed by the side of [the president] be a minister? I answer, Not necessarily. He should be a man of business ability, and his office is to be just as much respected as that of the president, for it is fully as responsible. The business agent is to stand in close connection with the president, and he should have a helper, on whom he can rely when business is pressing to keep an accurate account of how all money spent is expended, and be prepared to lay all business

matters before the board.*PCL 121.2*

There is need of an altogether different class of men standing on the board of directors. The president of the General Conference should not have as laborers with him men who will take it for granted that it is right for them to voice all that the president shall devise and plan. The president of the Conference is not to carry so great a load, but is to consult with the men appointed to work with him. As president of the Conference, he is exposed to strong temptations, and he may be led to think that his position gives him freedom to act upon his own individual responsibility. This is a mistake. Brother Butler was not willing to accept counsel from the Lord, and he followed his own judgment until he was unable to act any part in the work. When temptation swept over his soul, his physical strength was unable to endure.*PCL 121.3*

There is danger of the business manager becoming molded by the mind and judgment of the president, but this should not be. The man chosen to be a business agent is amenable to God, and he is to be a faithful standard-bearer. The president may have had an experience which would lead him in wrong lines. There may be a tendency on his part to divert means into channels which will not be for the best interests of the work. Therefore he needs to be guarded in the expenditure of means.*PCL 122.1*

The business steward has a position of high honor, which is not a whit less than the president's; and he may well be called vice president, for he serves with the president as an advisor in all enterprises and in every outlay of means. The money that comes into the Conference is not to be disposed of by the president of the Conference without the knowledge of the business director and the board. All matters are to be placed before the board, and if there is not an agreement upon them, men who are trustworthy, who fear God and work righteousness, should be chosen to decide the question. Then everything will be guarded, and a decided work will be done.*PCL 122.2*

The president and business manager are to be regarded as bearing a united responsibility. The work is great, and if the business of financiering is so conducted that there is a departure from the

simplicity of the work; if money is absorbed for the sake of appearance, in order, as men suppose, to give character to the work, weakness and not strength will result. In the board of directors and counselors, two or three men are not to confederate together to carry out their own ideas. This must be strictly guarded against, for in pursuing such a course there is danger that injustice will be done.*PCL 122.3*

Our work is being watched to see if there is prosperity or waste in its construction. By our own course of action a state of things may be created which will cripple the work and bring reproach upon the cause of God. In every conference we are to give character to the work, not by exalting self, not by display, but by becoming living stones in the building of God. Let everything be done decently and in order. But never suppose that buildings, dress, and outward show give character to the work. "Ye also, as living stones, are built up a spiritual house," God says. Prayer and grateful thanksgiving to God will give solidity and character to the work.*PCL 123.1*

God's great work cannot be carried on by one man's mind or one man's judgment. A board of the most substantial, solid men we can find is needed for the successful carrying forward of the work. . .
.PCL 123.2

Whenever God has a special work to be done at a special time, He always has men prepared to meet the demand. But no one or two men are to stand alone to follow their own judgment. God will establish His counselors, and furnish the men of His appointment with talents, whether they are required to break down or to build up. These men, living under the power of the Holy Spirit, will express in their very features the likeness of Christ, and their holy characters will be a rebuke to the unconverted. It is not a purification of soul once, now and then, that we need, but the full and abiding righteousness of Christ.—MS 104, 1899 (July 30)*PCL 123.3*

The General Conference committee

The General Conference Committee has a weighty responsibility in caring for the interests of our people and of the work which is committed to them. As the field of our work widens, this responsibility becomes greater. It is not the will of God that those who are called to this position should so lade themselves down with business cares that they are crippled in the work to which they have been chosen.—MS 33, 1895 (1895)*PCL 123.4*

The General Conference committee and finances—The voice of the General Conference has been represented as an authority to be heeded as the voice of the Holy Spirit. But when the members of the General Conference Committee become entangled in business affairs and financial perplexities, the sacred, elevated character of their work is in a great degree lost. The temple of God becomes a place of merchandise, and the ministers of God's house as common businessmen. Their work is brought down on a level with common things. Business cares and perplexities unfit them for the consideration of matters relating to the spiritual interests of the work, which require the keenest perception, the most careful thought, the most delicate tact, and the deepest spiritual insight.*PCL 124.1*

God does not intend that the General Conference Committee should embrace financial responsibilities that call for a large amount of labor, for the churches are thus deprived of the very help they need. And the decisions of the conference will come to be regarded as on a level with the opinions of businessmen. The sacred authority with which God has invested His servants is lost.*PCL 124.2*

The sixth chapter of Acts should be carefully studied by the members of the General Conference Committee, and its instructions should be heeded. Let men be chosen to attend to the business lines of the work, and give counsel in these matters. Let them be devoted men, men of faith and prayer, set apart to do this special work.—MS 33, 1895 (1895)*PCL 124.3*

Chapter 6 - Conference Presidents

Qualifications

In the minds of many there is a false idea regarding the duties of a conference president. By a faithful example, it is his privilege to be a help spiritually to all the churches. He is to counsel with his ministering brethren, and with all the other workers, encouraging them to come into such relation to God that He can direct them in their appointed work. The first qualification for the president of a conference is that he himself has learned to seek and to receive counsel from God.—Letter 378, 1907 (November 11)*PCL 125.1*

Every laborer entrusted with the management of a Conference is to work as Christ worked, wearing His yoke and learning of Him His meekness and lowliness. A Conference president's spirit and demeanor, in word and in deed, reveal whether he realizes his weakness and places his dependence on God, or whether he thinks that his position of influence has given him superior wisdom. If he loves and fears God, if he realizes the value of souls, if he appreciates every jot of the help that the Lord has qualified a brother worker to render, he will be able to bind heart to heart by the love that Christ revealed during His ministry. He will speak words of comfort to the sick and the sorrowing. If he does not cultivate a masterly manner, but bears in mind always that One is his Master, even Christ, he can counsel the inexperienced, encouraging them to be God's helping hand.—Letter 10, 1903 (January 8)*PCL 125.2*

The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God.—MS 113, 1907 (October 21)*PCL 126.1*

Presidents of conferences should be men who can be fully trusted with God's work. They should be men of integrity, unselfish, devoted, working Christians. If they are deficient in these respects, the churches under their care will not prosper. They, even more

than other ministers of Christ, should set an example of holy living and of unselfish devotion to the interests of God's cause, that those looking to them for an example may not be misled.—5T 379 (1885)*PCL 126.2*

Presidents of conferences, I appeal to you in the name of the Lord Jesus: "Seek ye the Lord while he may be found, call ye upon him while he is near." . . . You are to be self-denying missionaries, men of thought, men who will pray for divine enlightenment, and who will be faithful and true to responsibilities. Sit at the feet of Jesus, and learn His will. There must be zealous activity on your part. Teach not your ideas, your plans, your notions, your maxims, but teach the word of the Lord.—Letter 24a, 1896 (August); TM 343, 344*PCL 126.3*

The presidents of state conferences should be picked men, appointed after much prayer, and after they have given evidence that they will be trustworthy stewards of the grace of God. The president of the General Conference should counsel with these men, and with men who realize how the work started at the beginning, who follow the principles of self-sacrifice revealed in the life of Christ, who practice economy in every line, remembering that the whole world must receive the warning.—Letter 93, 1899 (June 19)*PCL 126.4*

A coworker with Christ—He who is placed as a president of a conference must learn that the human heart is wayward, and that it needs to be strictly sentineled by watchfulness and prayer. As he seeks the Lord conscientiously and constantly, he is taught of God to grow into a representative man, and can be trusted as God trusted Abraham. He needs the whole armor of God; for he has to fight the good fight of faith, and having done all that the Spirit of God has taught him to do, to stand. . . . Man is human and defective in character, and must battle for the victory. Everyone who begins aright must begin at his own heart. Let the fervent prayer go forth from unfeigned lips, "Create in me a clean heart, O God," and it will bring the response, "A new heart will I give you."*PCL 127.1*

. . . They need to cherish the truth as an abiding principle, that it may sanctify the soul. The creating, transforming power of God's

Holy Spirit will make them copartners with Jesus Christ. Yoked up with Christ, they can be more than conquerors through Him.*PCL 127.2*

The man who is fully sensible that he is in the service of Jesus Christ will aspire for the friendship of God. He will lie low before God, that he may be nothing, and God everything. Such a man is a copartner with Christ, fitted to preside over a state conference. If he proves himself circumspect, he is prepared for any position, according to his experience and qualifications.—MS 17, 1896 (May 13); TM 327, 328*PCL 127.3*

Spiritual growth—Leaders in the work cannot be men who will be unsympathetic, sharp, and overbearing. These brethren in high places and in low places who turn off responsibilities will become as children in understanding. They cannot grow unless encouraged. O, that all in responsible positions may be fully qualified, with symmetrical characters themselves, to represent the kindness and love of Jesus in the great and glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth. Now, if a man has not the piety and the dignity combined, what can we expect will be the characters of the youth and the workers in connection with him in the work?*PCL 128.1*

We want more men of real, genuine common sense, putting forth their highest energies to press on and attain a high moral and spiritual elevation, that all who are brought in contact with them will respect them. They are themselves, as workers together with God, to move not uncertainly but surely, convinced that they are on solid ground, and the counsel and judgment [of] such men may be depended on because they seek counsel of God.—Letter 6, 1892 (May 1)*PCL 128.2*

You [R. A. Underwood] need sanctifying grace. I tell you, my brother, you need to reach a higher standard. Your position and work require you to be a guide and example to others in patience, long-suffering, kindness, and compassion. You need to be closely connected with God. In order to bear your responsibilities aright, you must be an ever-growing Christian. Your faith must be strong, your consecration complete, your love perfect, your zeal ardent.

You must make steady advancement in the knowledge and the love of Christ, that you may witness [to] those under your charge the precious fruits of the Spirit. You need spiritual discernment. Keep the eye single to the glory of God, that your profiting may appear unto all. Do not gather to yourself too many burdens to worry and perplex you.*PCL 128.3*

Grasp the promises of God. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Improve every means of grace, that your love may abound more and more, that you may have wisdom from above, that you “may approve things that are excellent, . . . being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Philippians 1:10, 11). Your present and future usefulness depend on your living connection with God.—Letter 22a, 1889 (January 18)*PCL 129.1*

Presidents of conferences, you will be wise if you will decide to come to God. Believe in Him. He will hear your prayers, and come to your assistance, in much less time than the public conveyances could bring one, two, three, or four men from a long distance, at a great expense, to decide questions which the God of wisdom can decide far better for you. He has promised, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” If you will sincerely humble your hearts before Him, empty your souls of self-esteem, and put away the natural defects of your character, and overcome your love of supremacy, and come to God as little children, He will bestow on you His Holy Spirit. —MS 17, 1896 (May 13); TM 323*PCL 129.2*

Strong in Christ—You [ministers of Northern California] have been considering the question, Whom shall we choose as president of the Northern California Conference? This matter has been laid open before me. For president of our Conference, we need a man strong in capability, strong in a knowledge of the Scriptures and of Jesus Christ, strong in experience. We need just such a man as Brother A. T. Jones is in these respects. I have been instructed that he has the qualifications necessary, so far as physical strength and a well-balanced mind are concerned; but that in order to maintain his

spirituality, he must be constantly receiving grace from Christ and constantly imparting it to others.*PCL 129.3*

It is the pleasure of God that Brother A. T. Jones should serve this Conference another year as president. It is His pleasure that A. T. Jones should put away all appearance of a magisterial, domineering, authoritative manner. He is not to think that by virtue of his position as president of a Conference, he has arbitrary authority. True, he is to have authority, but it is to be just such an authority as Jesus had, an authority that is hid in the meekness and lowliness of Christ.—MS 120, 1902 (October 6)*PCL 130.1*

Open and impartial—When a man is placed as president of a conference, it is not to be supposed that he is to mold and fashion the minds of the workers in that conference after his own human ideas; and that if men do not follow his ideas, they may be brought to terms by his saying to them, “You cannot receive wages from this conference, unless you do as I tell you.”*PCL 130.2*

It is the duty of the presidents of our conferences to deal kindly and impartially with all the workers under their charge. They should counsel with their fellow laborers, regarding the wisest course of action to be followed in their labors. In meekness and humility they should set an example of earnest zeal and integrity. But never should they assume the responsibilities that belong to Jesus Christ and endeavor to act as an infallible guide to other workers.—Letter 378, 1907 (November 11)*PCL 130.3*

In our several callings there is to be mutual dependence on one another for assistance. A spirit of authority is not to be exercised, even by the president of a Conference; for position does not change a man into a creature that cannot err. Every laborer entrusted with the management of a conference is to work as Christ worked, wearing His yoke and learning of Him His meekness and lowliness. A conference president’s spirit and demeanor in word and in deed reveal whether he realizes his weakness and places his dependence on God, or whether he thinks that his position of influence has given him superior wisdom. If he loves and fears God, if he realizes the value of souls, if he appreciates every jot of the help that the Lord has qualified a brother worker to render, he will

be able to bind heart to heart by the love that Christ revealed during His ministry. He will speak words of comfort to the sick and the sorrowing.*PCL 130.4*

If he does not cultivate a masterly manner, but bears in mind always that One is his Master, even Christ, he can counsel the inexperienced, encouraging them to be God's helping hand. — Letter 10, 1903 (January 8); TM 496*PCL 131.1*

Work assignments

Use God-given abilities—I have been shown that the presidents of our conferences are not all doing their duty. They are not all becoming more and more efficient. Their experience is cheapened, and as they do not exercise their powers by taxing them, trusting in God to give them efficiency, their work is defective in every respect. The mere possession of qualifications is not enough; the ability must be diligently used.*PCL 131.2*

Can nothing be devised to arouse the presidents of conferences to a sense of their obligations? Would they could see that their positions of trust only increase and intensify their responsibility. If each president would feel the necessity of diligent improvement of his talents in devising ways and means for arousing ministers to work as they should, what a change would take place in every conference.*PCL 131.3*

Faithful service on the part of the conference officers and the ministers would relieve the president of the General Conference of a large share of taxing, wearing labor. Fidelity is wanting in a marked degree. Do these men consider that the solemn scrutiny of every man's work is soon to begin in heaven?*PCL 132.1*

When the Master went away, He gave to every man in every age and in every generation his work; and He says to us all, "Occupy till I come." Have ministers thought how much is comprehended in these words? Verily there may be but a step between them and death. How stands the record of sacred trusts committed for wise improvement—talents misused, wasted hours, neglected opportunities, duties left undone, sickly churches, the flock of God not strengthened by having their portion of meat in due season?*PCL 132.2*

What is to be done? Shall the president of the General Conference carry the burden of the neglects of presidents and ministers, and weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach"? (Joel 2:17). Shall he feel that he is responsible for the deep sleep, the paralysis, that is upon the people of God? If he works as he has done to arouse the

careless and set in order the things that others have neglected, he will become unable to labor, and will go down to an untimely grave.*PCL 132.3*

Will the presidents of conferences and the ministers of the people seek the Lord earnestly, put away their sins, empty their souls of their idols, or will they continue to go on half-heartedly, neglecting solemn duties, while Satan triumphs, whispering to his evil angels, and to his human confederacy in evil, “Hopeless, irredeemable bankruptcy”?—MS 8, 1892 (November 25)*PCL 132.4*

Responsibility to laity and ministers—The leaders in God’s cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers.—9T 116, 117 (1909)*PCL 132.5*

There are many who want to go out and labor in our several conferences—who have ability, but no courage—because they must have means to support their families. It is the worst kind of generalship to allow conferences to stand still or to fail to settle their honest debts. There is a great deal of this done, and wherever it is done, God is displeased. If the president does his duty and the laborers do theirs, impressing upon the minds of the people in the various fields and churches where they labor the character of the crime of robbing God of tithes and offerings; and if these laborers have the true spirit of devotion and a burden for the work, God will make their labors a blessing to the people, and fruit will be seen as the results of their toils. . . .*PCL 133.1*

God has shown me that many souls are in danger of eternal ruin through selfishness and worldliness. And the watchmen are guilty because of neglecting their duty; they do not watch for souls as they that must give account, and this Satan is exulting to see. How successfully he controls the minds of men! And how wonderfully he works through the very ones that think themselves devoted to the work of God, to cause them to neglect to warn, to reprove, to exhort

with all long-suffering and doctrine! This is a branch of the work neglected by the ministers, and God will hold them responsible.*PCL 133.2*

It is not God's order that someone should follow after those who do not do their duty and bind off their unfinished work. It is not the duty of the conference to be at the extra expense of employing other laborers to follow after and pick up the dropped stitches of these negligent workers. It is the duty of the president of the conference to have an oversight of the laborers and their work and to teach them to be faithful in these things, for no church can prosper that is robbing God.*PCL 133.3*

The spiritual dearth in our churches is frequently the result of an alarming prevalence of selfishness in their midst; and for this cause their eyes cannot be single to the glory of God. Their selfish, worldly pursuits and schemes have interposed between them and their God. . . .*PCL 134.1*

You [R. F. Andrews] have neglected an important part of your work as a president of a conference. You have not educated the people to work with all their means and abilities, engaging all their earthly powers in the cause of God. You have been raising a family when you should have been bringing many sons and daughters to God. You have been hedging up your own way, as many of our ministers are doing, in which they show their great want of wisdom and the possession of that true missionary spirit to deny self, lift the cross, and push the work of the Master. —Letter 6, 1883 (November)*PCL 134.2*

The men appointed to positions of trust are only human. They must receive wisdom and grace from the same source that is open to you. It may be argued that the Lord gives special wisdom to those entrusted with important responsibilities. True, if they walk humbly before Him, He will give them help for their work; and He will give you help for yours, if you seek it in the same spirit.*PCL 134.3*

He who is walking in the counsel of God will seek to lead his brethren to turn to the only Source that is untainted with the errors of humanity instead of looking to him to define their duty. He should see the peril of encouraging any to look to man for wisdom and

should refuse to be brains and conscience for his brethren. If all, laymen and workers, are thus taught to look to God in humility for wisdom, many dangers will be averted.*PCL 134.4*

If the leader errs, if he permits human influence to sway his judgment or yields to temptation, he can be corrected and helped by his brethren. Those who learn to rely upon God in their difficulties will be growing in faith, in experience; they will be gaining spiritual strength. It is the neglect to do as Christ has told them to do that makes men so destitute of the fruits of the Spirit of God, so dwarfed in religious experience.—MS 11, 1883 (c. 1883)*PCL 135.1*

To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God.*PCL 135.2*

Those placed in positions of responsibility should patiently seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfill their duty in this respect, will, in time, have standing by their side a large number of intelligent workers whom they have trained. Should they shape matters in accordance with narrow, selfish conceptions, they would stand almost alone.—RH, December 1, 1904*PCL 135.3*

Foster unity—In your office as president of this conference, the Lord would have you [S. N. Haskell] do everything possible to bring about a spirit of unity. Let the idea of unity be the keynote of all your actions. This instruction has been given me for you, that not one move must be made that will create feelings of discord. Let every effort possible be made to harmonize with your brethren. This has

been deeply impressed upon my mind by representations that the Lord has given me. You are standing in a position of influence, and there are some who, should they find occasion, would say that I made a mistake in advising the change in the administration of the California Conference.*PCL 136.1*

Let your whole influence be cast to create a spirit of unity with the men who are carrying responsibilities in the publishing work. Then your words will have more influence.—Letter 94, 1908 (March 29)*PCL 136.2*

Promote faithfulness in tithes and offerings—There has been work you [R. F. Andrews] ought to have done that you have not done: to preach the truth everywhere just as it is, pleasant or unpleasant: to impress upon the churches and individuals their God-given responsibilities in tithes and offerings, in selling, and giving alms; impressing them that God had entrusted them with means that must be used to advance His work, that they were handling the Lord's money.—Letter 6, 1883 (November)*PCL 136.3*

Press forward—I call upon the presidents of our conferences to exert their God-given influence to open the fields that have never yet been worked. These fields stand as a reproach to our people. Organize your work intelligently, and then proceed to action. Let your simplicity of speech and your simplicity and neatness of dress speak of your work as missionaries. Educational advantages will be provided, and the Lord will go before those who will take up the work in the spirit of self-sacrifice. —MS 94, 1903 (August 27)*PCL 136.4*

I spoke of the duty resting upon conference presidents to understand the necessities of our large, congested cities, and of the necessity that special attention shall be given to these neglected, unworked cities; and I referred to the fact that the president of our General Conference has neglected his duty regarding this work. It is time that there shall be a general waking up to our responsibilities in this matter. There is a great work neglected that should be faithfully undertaken.—Letter 58a, 1910 (June 30)*PCL 137.1*

I am instructed to say to those who have long stood at the head of the work, and who for years have allowed many of our large cities

to remain unworked: The Lord will call to account those who have worked out their own plans to do a large work in a few places while they have left undone the work that should have been done in giving the last warning message to the many large cities of our land. There has been with some a spirit of forbidding, a desire to hold back from the work brethren who desired to have a part in it. Some in the blindness of their hearts have been hindering the work, and this has brought unbelief into many hearts. I am now counseled in regard to the need of employing all our energies and all our means for the advancement of the work. We need to use our influence in encouraging others to labor. Let the spirit of sanctified activity be encouraged rather than the spirit that would seek to hinder and forbid, and there will be seen advancement where in the past there has been failure to follow the will of the Lord.—MS 61, 1909 (September 17)*PCL 137.2*

Seek counsel—I have a burden on my mind in regard to the Michigan Conference. Do you [Bro. Van Horn] remember my words in the church at Potterville? I said, “Brethren, you have chosen Elder Van Horn as president of your conference. He has the qualifications of a sermonizer, but is not qualified to minister. If there are persons of far-seeing discernment and good judgment who study from cause to effect and who are prompt to plan and execute, who will stand by his side to counsel with him, if Elder Van Horn will not become stereotyped in his own ideas and ways, then he can serve as your president; but he has serious defects of character; he can never bear successfully the responsibilities of this great conference unless others will come in to cooperate with him and to supply what he lacks. It is not an easy matter for him to make any material change in his habits, customs, or plans. He is too fixed in his habits.”*PCL 137.3*

Brother Van Horn, you do not see the necessity of calling together the old hands in the cause, and setting your plans before them and asking their counsel. You need men of other and varied talents to counsel and plan with you. But you do not talk over matters freely with your brethren.*PCL 138.1*

This I was taught my husband should do, and he obeyed the injunction of the Spirit of God. He called together his brethren, and

urged them to express their mind as to the way in which the work should go, and not a move was made independently. Those experienced brethren felt that they shared the responsibility, and we carried the people with us in our efforts for the upbuilding of the work. Thus it should ever be. One man's judgment may be deficient in many respects, but in a multitude of counselors there is safety.—Letter 29, 1890 (August 5)*PCL 138.2*

Support students in need—Those who have the truth in their hearts are always openhearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.*PCL 138.3*

Besides this, in each conference a fund should be raised to lend to worthy poor students who desire to give themselves to the missionary work; in some cases such students should even receive donations. When the Battle Creek College was first opened, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start; then from their earnings they would replace what they had drawn, so that others might be benefited by the fund.*PCL 139.1*

Some provision should now be made for the maintenance of such a fund to lend to poor but worthy students who desire to prepare themselves for missionary work. The youth should have it plainly set before them that they must work their own way as far as possible, and thus partly defray their expenses. That which costs little will be appreciated little, but that which costs a price somewhere near its real value will be estimated accordingly. —CT 69, 70 (1913)*PCL 139.2*

Manual labor—Brother Van Horn, it is not your duty at our camp meetings, to engage in manual labor. That belongs to the laymen. They should be educated to attend to the fitting up of the grounds. As president, you should apply yourself more thoroughly to plan for the spiritual interests of the meeting, consulting with your ministering brethren. Let your efficiency be seen in this direction.—

Letter 29, 1890 (August 5)*PCL 139.3*

Diversity of thought needed—How my heart aches to see presidents of conferences taking the burden of selecting those whom they think they can mold to work with them in the field. They take those who will not differ from them, but will act like mere machines. No president has any right to do this. Leave others to plan; and if they fail in some things, do not take it as an evidence that they are unfitted to be thinkers. Our most responsible men had to learn by a long discipline and practice how to use their judgment. In many things they have shown that their work ought to have been better.—Letter 12, 1885 (October 28); TM 304*PCL 139.4*

Moving ministers—I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches.*PCL 140.1*

Ministers have sometimes felt unwilling to change their field of labor; but if they understood all the reasons for making changes, they would not draw back. Some have pleaded to remain one year longer in the same field, and frequently the request has been respected. They have claimed to have plans for accomplishing a greater work than heretofore. But at the close of the year there was a worse state of things than before. If a minister has been unfaithful in his work, it is not likely that he will mend the matter by remaining. The churches become accustomed to the management of that one man, and think they must look to him instead of to God. His ideas and plans have a controlling power in the conference.—GW 420 (1915)*PCL 140.2*

Leaders beware!

I am instructed to say that when a man swells to large, undue proportions, the people should assemble and in the name of the Lord release that man from office, and put some one in who will not suppose that he is sufficient in wisdom to define how every branch of the work shall be conducted, but one who will seek to find out what is his duty. It is the privilege of the conference president to say, "I have this responsibility. If I lost the sweet spirit of Jesus Christ, with its softening, subduing influence that is to constitute me a light amid the moral darkness, then I must no longer hold this sacred office"—Letter 378, 1907 (November 11)*PCL 140.3*

Should your [R. F. Andrews] ideas be narrowing instead of broadening and enlarging? Yet this has been the case. You have had secular interests which have taxed you both mentally and physically, exhausting those powers which should have been given without reserve to the work of God.*PCL 141.1*

But what need have I to present this, and more than this, to you? Have I not presented this matter before you in the conference and urged it upon ministers and presidents? You have not been faithful in your conference; while you have tied men to yourself, you have not united them to the self-sacrificing Redeemer. You have not harnessed them to the car of progress. Your conference is in a deplorable condition, all for the want of a thorough-going, judicious minister who will bind off the edges that his work may not ravel out and present an unpolished appearance. . . .*PCL 141.2*

What can be done for the president? Under the present administration there will not be much change for the better; things will not be placed on a much better basis while murmurings in regard to the General Conference and excuses for the neglect of duty are encouraged rather than repressed. I mourn for you, a man possessing ability and yet so little advancement to show in your conference.*PCL 141.3*

You have robbed the workers of their just dues by the small amount you have granted them. You have belittled the sacred work of God. The ministers have had to suffer in consequence of your not doing

your duty to them and to the churches. You wanted to please and not incur displeasure. But you have incurred the displeasure of the Chief Shepherd for you have, both by precept and example, allowed the people to do wrong. What can be done in this matter? What can be done?*PCL 141.4*

Will the ministers awake? Will the presidents take the “Testimonies” of mercy which God has given them? Will they do something, and do it now? Will they heed the prayer of Jesus, “I sanctify myself that they may be sanctified”? (John 17:19). Generally, the people rise no higher than the minister or the president. If he is a devoted man, losing self and selfish interest in Jesus Christ, his example will have a telling power in that direction on the people.—Letter 6, 1883 (November)*PCL 142.1*

The worker who considers himself in a position of such high responsibility, that he allows the members of the churches to look to him to voice their decisions and control their actions, is educating men and women to wear a human yoke. They are not learning of the divine Teacher. To the one who is being led to have such an experience, I would say, Go to Christ; ask Him to give you an experience; learn to emulate His faultless character, and do not look for experience or guidance to any human being, who is as liable to err as yourself [G. W. Reaser].*PCL 142.2*

There are reasons why we should not put our trust in men who are placed in positions of large responsibility. It is often difficult for them to maintain a humble and teachable spirit. They suppose that their position gives them the power to control their fellows, and they flatter themselves, as did Peter, that they will not fall under temptation.—Letter 324, 1907 (October 3)*PCL 142.3*

Perils to be avoided

Making light of evil—For the Lord’s work is holy, and unclean hands and defiled hearts would exert an influence that would destroy its sanctity in the minds of unbelievers; many would be confirmed in their prejudice and misconception of the truth. These unwise workers, these unholy men and women, profess to believe the truth, but by their conduct they are lying against it. They are corrupted in heart. Their thoughts and works are evil. They demoralize those who are connected with them, especially the young.*PCL 142.4*

The rebuke of God is upon presidents of conferences, and ministers in sacred office, who make light of these gross evils and pass them by as matters undeserving attention. In the future there will be more, instead of fewer, missions established to do God’s work, to hold the standard high; and those who are placed at the head of these missions should be persons of pure, elevated, noble character, persons who will study the Scriptures to some purpose, that they may know the way of the Lord and keep it; who will take that holy word as the director of their course of action, the light of the soul. If they do thus accept the Bible as their counselor and guide, they will walk under the direction of the Father of Lights, “with whom is no variableness, neither shadow of turning” (James 1:17). —Letter 24, 1890 (August 13)*PCL 143.1*

Spirit of authority—God has instructed me to say to conference presidents and to ministers, Teach every church in the conference to look to God for an understanding of present truth and duty. The Lord has not placed upon presidents or ministers the responsibilities of the position that He alone, as head of His church, can occupy. Church and conference organization do not give to man any such responsibility. . . .*PCL 143.2*

The exercise of authority has been carried to such extremes that it is now time to call a halt; for church members are receiving a false education. A mistake has been made that should be corrected before it is too late. Those who dare to accept responsibilities that are contrary to the gospel plan are in a dangerous place. They need to see its course of action in its true light. Their permissions and

their forbiddings have fostered wrong ideas regarding the responsibility that individuals should carry and have led believers to look to man instead of looking to God.*PCL 143.3*

Brethren, the Lord will bless you in an effort to break up this wrong influence. Ministers will become weak and un-Christlike if they continue to encourage this kind of work. God is to be the strength and wisdom of His people. Man power is not to rule the church of Christ.—MS 75, 1907 (July 29)*PCL 144.1*

The presidents of conferences have hurt and bruised the souls of God's workers because they felt inclined to do it. What power was prompting to action? the power from beneath. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren and hurt their souls because he imagines that he has authority and can do this work?—MS 45, 1894 (November)*PCL 144.2*

The man who, because he is president of a conference, dares to take the responsibility of telling his fellow workers what their duty is is working out a wrong experience. The influence will be to destroy the God-given personality of men and place them under human jurisdiction. Such management is laying a foundation for unbelief. The men who instruct their fellow men to look to men for guidance are really teaching them that when they go to the Lord for counsel and the direction of His Spirit, regarding their duty, they must not follow that counsel without first going to certain men to know if this is what they must do. Thus a species of slavery is developed that will bring weakness and inefficiency to the church of God.*PCL 144.3*

Those who bring in this unhappy chapter into the experiences of our work, and willingly accept the idea that the rulership of other men's conscience has been given to them, need to understand that they have made a grave mistake. Their office was never intended to give to them the responsibility which they have been led to think it bestowed. The danger signal is now lifted against this evil. Never, never let men consent to stand in a position which God alone

should occupy.—Letter 344, 1907 (October 1)*PCL 145.1*

Infallible judgment—Every worker needs to guard himself against thinking that he is a complete whole. My brother, you [C. P. Bollman] should learn that wherever you are in God's service, other minds besides yours should be brought into connection with the work. You will desire to do things that in your judgment should be done. But your will is not always to be followed. On some lines other minds may be more capable of giving wise counsel than is yours; therefore you need to counsel with your brethren. In your board meetings let the other members fully express their minds. Do not regard your own judgment as fully sufficient to decide matters without any other voice.—Letter 179, 1902 (November 19)*PCL 145.2*

When a worker is selected for the presidency of a conference, that office of itself does not bring to him power of capability that he did not have before. A high position does not give to the character Christian virtues. The man who supposes that his individual mind is capable of planning and devising for all branches of the work reveals a great lack of wisdom. No one human mind is capable of carrying the many and varied responsibilities of a conference embracing thousands of people and many branches of work. But a greater danger than this has been revealed to me in the feeling that has been growing among our workers that ministers and other laborers in the cause should depend upon the mind of certain leading workers to define their duties. One man's mind and judgment is not to be considered capable of controlling and molding a conference. The individual and the church have responsibilities of their own. God has given to every man some talent or talents to use and improve. In using these talents he increases his capability to serve. God has given to each individual judgment, and this gift He wants His workers to use and improve. The president of a conference must not consider that his individual judgment is to be the judgment of all.*PCL 145.3*

In no conference should propositions be rushed through without time being taken by the brethren to carefully weigh all sides of the question. Because the president of a conference suggested certain plans, it has sometimes been considered unnecessary to consult

the Lord about them. Thus propositions have been accepted that were not for the spiritual benefit of believers, and which involved far more than was apparent at the first casual consideration. Such movements are not in the order of God. Many, very many matters have been taken up and carried by vote, that have involved far more than was anticipated, and far more than those who voted would have been willing to assent to, had they taken time to consider the question from all sides. —Letter 340, 1907 (October 3)*PCL 146.1*

I write this to you [G. W. Reaser] lest you should suppose that because there is some hindrance to the arrival of the one who was chosen for the presidency of Southern California, you should retain the position. We need for the place a man who has less confidence in his own human judgment, one who will act as Christ acted, who, though Himself the prince of life, made Himself of no reputation, and coming to a world that was all seared and marred with the curse, placed Himself as one among the most needy and dependent. When He revealed Himself to the world as its Savior, He said, “Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.”*PCL 146.2*

The presidents of our conferences must be men who are not self-sufficient and dictatorial. They must not give place to the idea that the office of president comprehends a vast amount of rulership. With such ideas they will leave impressions upon minds that will do injury to the work. Precious privileges will be lost to the people when presidents minutely define and direct the work of their colaborers.—Letter 270, 1908 (September 23)*PCL 147.1*

Unlimited power—It is a mistake for a conference to select as president one who considers that his office places unlimited power in his hands. The Lord has instructed me to tell you [G. W. Reaser] that you do not know when to use authority, and when to refrain from using it unwisely. You have much to learn before you can do the work of a conference president intelligently. You are to bear in mind that in the cause of God there is a Chief Director, whose power and wisdom is above that of human minds.*PCL 147.2*

God will have nothing to do with the methods of working where

finite men are allowed to bear rule over their fellow men. He calls for a decided change to be made. The voice of command must no longer be heard. The Lord has among His workers men of humility and discretion; from these should be chosen men who will conduct the work in the fear of God.*PCL 147.3*

It would be well if Elder Cottrell and at least one other worker of broad experience should be called upon to consult together and consider your plans that affect the medical work. God designs that His servants shall carry the responsibilities of that conference in a spirit of humility and dependence upon Him.*PCL 147.4*

It is a dangerous work to invest men with authority to judge and rule their fellow men. Not to you nor to any other man has been given power to control the actions of God's people, and the effort to do this must be no longer continued. God has been dishonored by the education that has been given to the churches in Southern California in looking to one man as conscience and judgment for them. God has never authorized any man to exercise a ruling power over his fellow workers; and those who have allowed a dictatorial spirit to come into their official work need to experience the converting power of God upon their hearts. They have placed man where God should be.—Letter 290, 1907 (August 29)*PCL 148.1*

If it is possible, I would free your [G. W. Reaser] mind from the deceptions that have taken hold of you. In your work, you have embraced too much responsibility. I must say to you that you should not fill the office of president of a conference, so long as you feel that you must mold and fashion the experience of others to conform to your own ideas. Your course has revealed that you lack wise perception. The fashioning of your character is such as needs reforming.*PCL 148.2*

I now charge you before God to make thorough work of repentance and reformation. You have but little time left in which to show the fruits of reformation. You may now so humble yourself before God that you may be trusted to represent the sacred character of His work. But your peculiarity of disposition is such that if you are in office, you will always be in danger of ruling arbitrarily. God forbids that one man shall have arbitrary jurisdiction over the minds of his

brethren.—Letter 380, 1907 (November 11)*PCL 148.3*

Again and again I repeat the warning: Never place as president of a conference that man who supposes that such a position gives him the power to dictate and control the consciences of others. It is natural for man to have a large estimate of self; old habits wrestle for the supremacy; but the man who occupies a position of trust should not glorify himself. The worker who daily subordinates his will to the will of Christ will be educated away from such an idea. He will practice the virtues of Christ's character in all meekness and lowliness of mind; and this will give to those whom his ministration is supposed to benefit the precious freedom of the liberty of the children of God. They will be free to act out the grace bestowed upon them, that all may understand the precious privileges which the saints possess as members of the body of Christ.*PCL 149.1*

The one who is in trust of sacred responsibilities should ever show forth the meekness and wisdom of Christ; for it is thus that he becomes a representative of Christ's character and methods. Never should he usurp authority, or commend or threaten, saying, "Unless you do as I say, you will receive no pay from the conference." A man who would speak such words is out of his place as president of a conference. He would make men slaves to his judgment.—Letter 416, 1907 (December 30)*PCL 149.2*

Dependence on human resources—Let me entreat our state conferences and our churches to cease putting their dependence upon man and making flesh their arm. Look not to other men to see how they conduct themselves under the conviction of the truth, or to ask them for aid. Look not to men in high positions of responsibility for strength, for they are the very men who are in danger of considering a position of responsibility as evidence of God's special power. Our churches are weak because the members are educated to look to and depend upon human resources, and thousands of dollars are needlessly expended in transporting finite men from one place to another in order that they may settle little difficulties, when Jesus is ever near to help those who are needy and distressed.*PCL 149.3*

The warnings given in the Word of God to the children of Israel

were meant, not merely for them, but for all who should live upon the earth. He says to them, “Woe to the rebellious children, . . . that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!” If the Lord reproved His people anciently because they neglected to seek counsel of Him when in difficulty, will He not be displeased today if His people, instead of depending on the bright beams of the Sun of Righteousness to lighten their way, turn from Him in their test and trial for the aid of human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless, as dependent, as ourselves; who need guidance from God even as we do?—Letter 77, 1896 (July 5); TM 380, 381*PCL 150.1*

Unsanctified ambition—It is those who accept the warnings and cautions given them who will walk in safe paths. Let not men yield to the burning desire to become great leaders or to the desire independently to devise and lay plans for themselves and for the work of God. It is easy for the enemy to work through some who, having themselves need of counsel at every step, undertake the guardianship of souls without having learned the lowliness of Christ.—Letter 8, 1907 (January 17); TM 501*PCL 150.2*

Those who are more desirous of securing promotion, a good name in the world, than maintaining right principles, will betray sacred truths; they will cripple their influence; they will darken counsel by their words and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will be a snare to every soul who works on this principle.—MS 16, 1890 (December)*PCL 150.3*

I hope that you [G. W. Reaser] will not again undertake the responsibilities connected with the Southern California Conference. It would be better for you to be in another field and let new talent come into Southern California.*PCL 151.1*

In some respects there are decided changes to be made in your character. Wherever you labor, you are to understand that while

you are to stand as firm as a rock to principle, you are not to be a driver, but a fellow laborer with your brethren. You are not to seek to rule, and dictate, and compel, but to be teachable in spirit, kind in disposition, and to be one with your brethren. It would be a serious mistake to place you again in a position which your past experience has shown that you have not wisdom to fill. The peculiar traits of your character lead you to desire to be a leader, but I have been shown that it would not be wisdom for you to occupy the position of the president of the Southern California Conference another year.—Letter 270, 1908 (September 23)*PCL 151.2*

Opposition to new leadership—God has different sets of workman for the different branches of His cause. When those whom He has called to do a certain work have carried that work along as far as they can with the ability He has given them, the Lord in His providence will call and qualify other men to come in and work with them, still making advance moves that together they may carry it farther and lift the standard higher. He will never allow His work to diminish in strength or efficiency if those to whom He has given their work will act their part with unswerving fidelity.*PCL 151.3*

This great and solemn work is not to be carried to its completion by a few men who have been selected as opportunity has offered to bear responsibility. There are some minds which do not grow with the work, but allow the work to grow far beyond them, and they find themselves tired and worn before they comprehend the circumstances. Then when those whom God is qualifying to assist in the work take hold of it in a little different way from that in which these responsible men have tried to do it, they should be very careful not to hinder these helpers or to circumscribe the work. Since they did not see the work in all its bearings and did not have the burden which God has specially laid upon others, why should they say just how that work should be done? Those who do not discern and adapt themselves to the increasing demands of the work should not stand blocking the wheels and thus hindering the advancement of others.—Letter 21a, 1888 (October 15)*PCL 152.1*

The presidents of our conferences are so fearful that someone else will be preferred before them [that] they bar the way against the introduction of other talents; and God's displeasure is kindled

against this spirit.—Letter 6, 1883 (November)*PCL 152.2*

Criticism of other workers—The leaders among God's people are to guard against the danger of condemning the methods of individual workers who are led by the Lord to do a special work that but few are fitted to do. Let brethren in responsibility be slow to criticize movements that are not in perfect harmony with their methods of labor. Let them never suppose that every plan should reflect their own personality. Let them not fear to trust another's methods; for by withholding their confidence from a brother laborer who, with humility and consecrated zeal, is doing a special work in God's appointed way, they are retarding the advancement of the Lord's cause.—MS 38a, 1909 (May 30); 9T 259*PCL 152.3*

The Lord has a great work to be done, and He will bequeath the most in the future to those who have done the most in the present. The Lord chooses His own agents, and each day under different circumstances gives them a trial in His plan of operations. In each wholehearted, true endeavor to work out His plans, He chooses His agents, not because they are perfect, but that they may gain perfection of character through connection with His work. Those in responsible positions who have the least conscientious scruples in reference to their own course of action are the ones who watch most jealously for the mistakes of others. Position does not make the man. Only by a living connection with God is the Holy Spirit implanted in the heart. Those who have this connection are faithful and true and will not betray holy trust.—Letter 77, 1898 (August 26)*PCL 153.1*

Tremendous responsibilities are ours; and men are called for who will not misinterpret their responsibilities, but will do their work in a spirit of humility and in the fear of God. We should ever be afraid of a spirit that would lead us to place restrictions on the work of others, lest we hinder the advance of the message of truth. Those who have in the past allowed such a spirit to control them have sadly hurt the work. They need to repent and be converted; for the Holy Spirit cannot work with them while they refuse to acknowledge His counsel and control. He cannot use the men who employ the trust He has imposed upon them as an oppressive power to close the lips that He has opened.—MS 117, 1907 (October 11)*PCL 153.2*

Lack of kindness—You [R. A. Underwood] have not realized your obligations to God to be patient, kind, and respectful to your ministering brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that should be perfected to do highest service in the cause of God.*PCL 153.3*

You should feel the necessity of approaching your brethren, not with harshness and severity, but with kindness and courtesy. You cut them off from you by your abrupt ways and words. The ministers in your conference become disheartened and lose their courage to do that which they might do if you did your duty to them in giving them your confidence and love. By your manner of dealing, you have separated the hearts of your brethren from you, so that your counsel has had little influence over them for good. This is not as the Lord would have it.*PCL 154.1*

The Lord is not pleased with your attitude toward your brethren.—
Letter 22, 1889 (January 18)*PCL 154.2*

Presidents on test and trial

Those who have been chosen as presidents of conferences are on test and trial to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them so that they can represent His character and express themselves in their words and actions toward His heritage for whom He has given His own precious life. He will not suffer these men who are entrusted with responsibilities to harm His children. He will punish all who are acting in His stead if they suffer one to be hurt, bruised, or discouraged and become crippled in spirit, or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude.*PCL 154.3*

Every arbitrary exaction of man toward his fellow man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature he will be in sympathy with Christ.—MS 45, 1894 (November)*PCL 155.1*

Many of the presidents of the several conferences do not answer the measurement of God.*PCL 155.2*

. . . If they have not understood their work, and the qualifications essential, it is vain to expect that they will do in the future, that clear, decided, forcible work which God requires. Please notice (Exodus 18:16): Moses said, “When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God and his laws.” This work is still to be done, and if the men who now bear responsibilities will not do it, then it must be committed to others. The Lord’s work must be carried forward without guile, hypocrisy, or covetousness.*PCL 155.3*

In His instruction to Moses the Lord very plainly set forth the character of those who were to fill important positions as counselors. They are to be “able men, such as fear God, men of truth, hating covetousness.” The Lord’s counsel has been strangely neglected. There are men in places of holy trust who when

reproved, have cared naught for it. Some who for years have stood as counselors, have boldly stated that they would not receive the testimonies given. In triumph they have declared that many of our most responsible men have lost faith in the messages coming from Sister White. Thus the rejecters of light have been strengthened in their unbelief, feeling that they had quite a strong confederacy.*PCL 155.4*

Men who have had the light, have walked contrary to the light. These words are appropriate: "Truth has fallen in the streets, and equity cannot enter." The malaria of unbelief has been diffusing its deathly atmosphere throughout the ranks, nigh and afar off. All this has been stated plainly, yet for years matters have been left unchanged. Can the Lord's favor be expected under such circumstances?—Letter 24a, 1896 (August)*PCL 155.5*

Choosing presidents

The men who act as presidents of state conferences should be carefully selected. Then let these men bear the responsibilities of the conference in a most thorough, earnest, God-fearing manner. If they are not qualified to do the work thoroughly and successfully, do not keep them in that position.—MS 17, 1896 (May 13); TM 322*PCL 156.1*

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. —MS 113, 1907 (October 21)*PCL 156.2*

Sometimes the men chosen to preside over the state conferences are not the best and most trustworthy men. Some cannot reason correctly, because they have lost their spiritual eyesight. “Spiritual things are spiritually discerned.” Much careful consideration should be given to the matter of appointing state conference presidents. Much prayer should be offered to God. He should be sought most earnestly, that the presidents of the state conferences may show themselves to be men of ability in spiritual understanding. The Lord requires this of all who come near to Him.—MS 91, 1899 (June 19)*PCL 156.3*

Conference presidents to share responsibilities

Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you [G. I. Butler and S. N. Haskell] think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan are followed without question. God would not be honored should such a state of things exist. All our workers must have room to exercise their own judgment and discretion. God has given men talents which He means that they should use. He has given them minds, and He means that they should become thinkers and do their own thinking and planning rather than depend upon others to think and plan for them.*PCL 157.1*

I think I have laid out this matter many times before you, but I see no change in your actions. The Lord would have every responsible man to drop responsibilities upon others. Set others at work that will require them to plan and to use judgment. Do not educate them to rely upon your judgment. Young men must be trained up to be thinking men. My brethren, do not for a moment think that your way is perfection, and that those who are connected with you must be your shadows, must echo your words, repeat your ideas, and execute your plans.—Letter 12, 1885 (October 28)*PCL 157.2*

I feel deeply over your constant, wearing labor. Please do make others work and you [G. I. Butler] do very much less. God does not want you or Elder Haskell sacrificed. He wants you to lay off work and be more a planner, a manager. There will be times when your special labors will be positively a necessity, but I protest against your taking up so much labor. God does not require it of you, and you must not do it. Will you heed advice? Will you let others learn to bear responsibilities even if they make blunders while you are a living man to show them how to work?*PCL 157.3*

I have been shown that yourself and Elder Haskell must at your age be laying the burdens on others. Attend fewer camp meetings, speak and work less at the camp meetings you attend, and this will force others to the front to be obtaining an experience which is

essential for them. In order to do this, you must do less and others must do more. We want the help of every one of the old hands, and the work is, I have been shown, growing more and more important. We want these experienced men as counselors. We cannot spare them. This is not the voice of Sister White, but it is the message to you from God. Will you heed it, both of you? Will you be prudent? Will you be managers and work less?—Letter 117, 1886 (June 25)*PCL 158.1*

I had a long talk with Brother [G. H.] Bell. I told him many things. I tried to place before him where everyone of our leading men had made a mistake and hindered the work they were so desirous to advance. Each one thought that he was the very one who must bear all the responsibilities. They spread over too much ground and failed to educate others to think, to act, to be caretakers, [and] to lift burdens, because they gave them no chance.*PCL 158.2*

I told him it was not God's plan to have it thus. He had done this way and gathered upon himself a mass of burdens [that] he had no strength to carry, and he could not do justice to anything. God had given to every man his work, according to each man's ability. When one man entertained the idea that he must gather all the responsibilities because he thought he could do it a little more perfectly than another, he sinned against himself, and he sinned against his brethren. He was educating the people to look to him, to expect everything must come through him, and they were not educated to look to God and to expect God to do great things for them. They depended upon others and trusted in others rather than in the living God, therefore many have not the experience they ought to have which make them efficient workers.*PCL 158.3*

This, I have been shown many times, was the true solution of the sad problem as to why there are not more apt, skillful workers in this time of great need, when the burdens are crushing out the vital energies of our best generals.—Letter 24, 1883 (August 23)*PCL 159.1*

For years the Lord has been instructing us to choose wise men—men who are devoted to God—men who know what the principles of heaven are—men who have learned what it means to walk with

God—and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word.—RH, October 5, 1905*PCL 159.2*

Tenure

The question is asked me if it is not a mistake to remove the president of a State conference to a new field when many of the people under his present charge are unwilling to give him up.*PCL 159.3*

The Lord has been pleased to give me light on this question. I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches. . . .*PCL 159.4*

The president may not feel the importance of sanctifying himself, that others may be sanctified. He may be an unfaithful watchman, preaching to please the people. Many are strong in some points of character, while they are weak and deficient in others. As the result, a want of efficiency is manifest in some parts of the work. Should the same man continue as president of a conference year after year, his defects would be reproduced in the churches under his labors. But one laborer may be strong where his brother is weak, and so by exchanging fields of labor, one may, to some extent, supply the deficiencies of another. —GW 419-421 (1915)*PCL 159.5*

I am more than ever convinced that the same men should not be presidents of the same conferences year after year. They are to do their work after the divine similitude. And the same men should not be held year after year as advisors in committees or boards. Changes must be made, for these men come to think themselves a necessity; that the work will not prosper without their wisdom. There is great danger that their wisdom will become foolishness because they trust in themselves in the place of making God their trust. Rather than to hide in Jesus Christ and be worked by the Holy Spirit, they plan and devise methods to carry out the projects of their own minds, in order to make a show. Then the artful, deceptive working of Satan comes in, and men handling sacred responsibilities move in strange ways, and handle strange fire. They do not feel the sacredness of the work, and the importance of working in humility and contrition before God.—Letter 89, 1896 (September 24)*PCL 160.1*

Change develops character—A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through the breaking up of the regular order of things. It is often necessary to change men into different positions.*PCL 160.2*

God desires human beings to be more closely associated with Him. Therefore He takes them away from their friends and acquaintances. When God was preparing Elijah for translation, He moved him from place to place, that he might leave behind the methods and customs he had previously followed, that he might not settle down on his lees, and thus fail of obtaining moral greatness and spiritual soundness. It was God's design that Elijah's influence should be a power to help many souls to a more perfect experience.*PCL 161.1*

Let those who are not permitted to rest in quietude, who must be constantly on the move, pitching their tent tonight in one place and tomorrow night in another place, remember that the Lord is leading them, and that this is His way of helping them to form perfect characters. In all the changes we are required to make, God is to be recognized as our Companion, our Guide, our Stronghold, and our Dependence. . . .*PCL 161.2*

The Lord has various ways of testing and proving His people. Again and again He has brought about changes to see whether His human agents will keep His commandments. When in His providence He sees that changes are essential for character building, He breaks up the smooth current of the life. He orders that changes shall be made, so that His worker shall not stagnate by following the regular order.—Letter 59, 1901 (June 5)*PCL 161.3*

Discipline when necessary

“Verily I say unto you,” Christ continued, “whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” (Matthew 18:18).*PCL 161.4*

This statement holds its force in all ages. On the church has been conferred the power to act in Christ’s stead. It is God’s instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their un-Christlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God’s word will be ratified in heaven.*PCL 161.5*

Matters of grave import come up for settlement by the church. God’s ministers, ordained by Him as guides of His people, after doing their part are to submit the whole matter to the church, that there may be unity in the decision made.—7T 263, 264 (1902)*PCL 162.1*

The world’s Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says: “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever [in church discipline] ^{*Words added by Ellen White.} ye shall loose on earth shall be loosed in heaven.” Thus even the heavenly authority ratifies the discipline of the church in regard to its members when the Bible rule has been followed.—3T 428 (1875)*PCL 162.2*

Dismissal—The awakening power of God, the molding influence of the Holy Spirit, is needed by all who in any way bear responsibilities in the Lord’s work. Without this they [conference presidents] are unfit for the work, and should be dismissed. —Letter 24a, 1896 (August)*PCL 162.3*

The message was sent from God to headquarters that the men

occupying positions of responsibility were not accomplishing their work in harmony with the mind of God; that they seemed incapable of appreciating light; that they must no longer be left in their positions. A different order of things must be inaugurated, else the conference and the churches in every place would be weakened.*PCL 162.4*

The heart of the work was diseased. Principles were perverted. Notwithstanding the light that God had given, men made no changes, but continued to do the very things which had caused the rebuke of God to come upon them. Some of these men were transferred to other places, but this did not change their ideas. It did not transform them in character. When they were moved, they took with them their wrong principles, and these worked as the leaven of evil. Thus in different places the work has been marred and defects have been seen.*PCL 163.1*

Christ told Nicodemus that he must be born again, that he must have a new heart. These words apply to many who are serving in responsible places. They have not the new heart which sends a current of pure, spiritual blood through the system, creating new life and consecrating the will to the service of the Master.—MS 66, 1901 (July 28)*PCL 163.2*

I have the word of the Lord for presidents of conferences. They should shoulder the responsibilities involved in the trusts reposed in them. In your work, do not try to meet a human standard, but the standard of God's work. If you will not do this, if you will not seek the Lord most earnestly, if you will not be burden bearers, but choose to lay your whole weight of responsibilities upon the president of the General Conference, then week by week, month by month, you are disqualifying yourselves for the work. You should leave it, and engage in common business transactions, which do not so decidedly involve eternal responsibilities.—Letter 24a, 1896 (August); TM 343*PCL 163.3*

When men trust in men and make flesh their arm, when they show that they know not the voice of Him who is the only source of wisdom and power, let responsibilities be taken from them as soon as possible and given to men who wait on the Lord, who do not

consider their time so valuable that they cannot take part of it for prayer, who will not dare to move without divine counsel. —Letter 35, 1900 (February 13)*PCL 164.1*

No elevation of official position should ever be used as an excuse to cover the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. Nor should the men who have failed to discharge aright their sacred responsibilities be retained in office.—MS 81, 1900 (1900)*PCL 164.2*

Encouraging the president

Do not get together and give expression to criticism and questioning in regard to matters you [workers in Michigan] have learned by hearsay. Do not draw within yourselves and work in secrecy and darkness with a select few, giving no words of encouragement, offering no prayer for the blessing of the Lord to rest upon your president. Come right up to help him; talk with him; encourage him. Keep distrust out of your own hearts. Give the man who carries the heavy responsibility your hearty cooperation. Do not manufacture burdens to perplex his tired brain and wearied nerves. God calls upon you to act your part with fidelity and guard the interests of the church with which you are connected.*PCL 164.3*

Work with an eye single to the glory of God. Keep pressing your way to the light and you will have light. Talk faith, and you will have faith. Seek for harmony; seek to be of one mind, of one judgment, thus answering the prayer of Christ. Leave not all the agonizing prayer to be poured forth day and night by your soul-burdened president, and a few faithful standard-bearers. —MS 3, 1890 (August 10)*PCL 164.4*

Chapter 7 - Ministers: Guardians Of The Flock

Qualifications

Those who are thus appointed as overseers of the flock should be men of good repute; men who give evidence that they have not only a knowledge of the Scriptures, but an experience in faith, in patience, that in meekness they may instruct those who oppose the truth. They should be men of thorough integrity, not novices, but intelligent students of the Word, able to teach others also, bringing from the treasure-house things new and old; men who in character, in words, in deportment, will be an honor to the cause of Christ, teaching the truth, living the truth, growing up to the full stature in Christ Jesus. This means the development and strengthening of every faculty by exercise, that the workers may become qualified to bear larger responsibilities as the work increases.—GW 413 (1915)*PCL 166.1*

Let our ministers consecrate themselves to God. We need so much, O so much, humble men who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellow men to a better understanding of the Word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer and in their appeals to individuals and to congregations.—MS 10, 1900 (January 29)*PCL 166.2*

Rich in Christ—No true minister can be a rich man. Christ says, "He that will come after me, let him deny himself and take up his cross daily, and follow me." The man who will commence at the lowest round of the ladder, and ascend, keeping heaven always in view, will become rich in heaven's treasure. God's Word is to him a mine of wealth. All who will bring earnestness and self-denial into their ministry are making provision for an eternal reward.—Letter 94, 1899 (June 16)*PCL 167.1*

The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention. Unless there is constant growth in grace, we shall be wanting in words suitable for the occasion. Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion.—7T 251 (1902)*PCL 167.2*

Depend upon God—Christ, the “Counselor,” has said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” (Isaiah 9:6; Matthew 11:28). And again, by the apostle James, “If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him” (James 1:5). But instead of carrying their perplexities to Jesus, as He has told them to do, many lay their burdens upon human souls; they seek counsel from men, place them where God should be; and as the result, they receive only human help. No other can do our work. By diligent use of our own powers we are to gain knowledge and intelligence. God never designed that another man’s mind should do your thinking.*PCL 167.3*

Brethren, do not depend on the president of your conference or the president of the General Conference to think for you. God has given “to every man his work” (Mark 13:34). When men look to the president of the conference as their helper in all their difficulties, the bearer of their burdens, the counselor in their perplexities, they are doing the very opposite of that which Christ told them to do.*PCL 168.1*

If, while your pens have been employed in writing letters to one already perplexed and overburdened, you had taken the perplexing things to Jesus and had asked Him to teach you, would it not have been honoring God? Would you not have been showing that you make Him your trust and counselor? . . .*PCL 168.2*

There has been on the part of our people a trifling with personal responsibilities. They have not wrestled with difficulties with earnest prayer and diligent effort, and they have looked for the approval of mortal man with far greater anxiety than for the approval of God.*PCL 168.3*

Satan exults as he sees men looking to and trusting in man, for often a twofold evil is thus wrought. The one who is the object of this undue confidence is exposed to strong temptation. In consequence Satan will, if possible, lead him to self-confidence in order that human defects may mar their work. He will be in danger of encouraging his brethren in their dependence upon him and feeling that all things which pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God.*PCL 168.4*

In order to perform his work in the very best manner to meet the approval of God, each laborer must think and plan for himself, while at the same time he should be ready to receive counsel from his brethren. While brethren should counsel together in laying their plans for the work, there should be on the part of all far more earnest effort in seeking God for higher counsel. Thus each will have an experience that does not have its foundation in any human being, but in the living God.—MS 11, 1883 (c. 1883)*PCL 168.5*

Submit to God's will—Life as it now appears is not what God designed it should be, and this is why there is so much that is perplexing, for there is much wear and friction. The man or woman that leaves the place God has given him or her, in order to please inclination and act on his own devised plan, meets with disappointment, because he has chosen his way instead of God's way. There are those who accept positions of responsibility, but fail to sense the responsibility, and thus do haphazard work without at all understanding its character. Others accept a work for which they have no fitness, and they have no appreciation of the fact that they are under rule to God, and are ever striving to guide themselves, and to control their own being.*PCL 169.1*

Other individuals study to have their own way, and work out their own plans, and God erects His barriers and does not allow them to do as they would. They are the Lord's by creation and by redemption, and He will not allow them to have their own way, and be ever trying to set aside the will of God for some plan of their own. They are to fill the place God allotted to them and do the work the Lord has given into their hands. Willfulness and inclination cannot be the masters of the situation.*PCL 169.2*

Our heavenly Father is our Ruler, and we must submit to His discipline. We are members of His family. He has a right to our service, and if one of the members of His family would persist in having his own way, persist in doing just that which he pleased, that spirit would bring about a disordered and perplexing state of things. We must not study to have our own way, but God's way and God's will.—Letter 6, 1894 (February 10)*PCL 169.3*

God would have us ever refuse to plead against the truth. His frown is upon all that is false or unfair. This should be the position of every one who stands to minister in the service of his Master. For if one to whom God has entrusted holy responsibilities allows envy, evil surmising, prejudice, and jealousies to find place in the heart, he is guilty of breaking the law of God. And his words, his ideas, and his errors will extend just as far as his sphere of influence extends. God says to every man to whom He entrusts responsibilities, "Put not your trust in man, neither make flesh your arm" (Jeremiah 17:5). Look to God. Trust in His infallible wisdom. Regard as a sin the practice so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. Listen to the voice of the great Shepherd, and you will never be led astray. Search the Scriptures for yourself, and be braced for duty and for trial by the truth of God's Word. Let no friendship, no influence, no entreaty; let not the smiles, the confidence, or the rewards of any man induce you to swerve from the path in which the Lord would lead you. Let Christlike integrity and consistency control the actions of your life. The man who sits most at the feet of Jesus, and is taught by the Saviour's spirit, will be ready to cry out, "I am weak and unworthy, but Christ is my strength and my righteousness."—MS 15, 1886 (1886)*PCL 170.1*

Sees God's work as sacred—In His word the Lord enumerates the gifts and graces that are indispensable for all who connect with His work. He does not teach us to ignore learning or despise education; for when controlled by the love and fear of God, intellectual culture is a blessing; yet this is not presented as the most important qualification for the service of God. Jesus passed by the wise men of His time, the men of education and position, because they were so proud and self-sufficient in their boasted superiority that they could not sympathize with suffering humanity

and become colaborers with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus would have men connected with His work who appreciate that work as sacred; then they can cooperate with God. They will be unobstructed channels through which His grace can flow. The attributes of the character of Christ can be imparted to those only who distrust themselves. The highest scientific education cannot in itself develop a Christlike character. The fruits of true wisdom come from Christ alone.*PCL 170.2*

Every worker should test his own qualifications by the Word of God. Have the men who are handling sacred things a clear understanding, a right perception of things of eternal interest? Will they consent to yield to the working of the Holy Spirit? or do they permit themselves to be controlled by their own hereditary and cultivated tendencies? It becomes all to examine themselves, whether they be in the faith.*PCL 171.1*

Those who occupy positions of trust in the work of God should ever bear in mind that these positions involve great responsibility. The right performance of the solemn work for this time and the salvation of the souls connected with us in any way depend in a great degree upon our own spiritual condition. All should cultivate a vivid sense of their responsibility; for their own well-being and their eternal destiny will be decided by the spirit they cherish. If self is woven into the work, it is as the offering of strange fire in the place of the sacred. Such workers incur the displeasure of the Lord. Brethren, remove your hands from the work unless you can distinguish the sacred fire from the common—MS 14, 1896 (April 28); TM 259, 260*PCL 171.2*

Follow as God leads—When the Lord sets His hand to prepare the way before His ministers, it is their duty to follow where He directs. He will never forsake or leave in uncertainty those who follow His leadings with full purpose of heart. —Letter 50, 1911 (June 11)*PCL 172.1*

Responsibilities

Winning souls—God’s messengers are to sense their grave responsibility. They are to trust humbly in God. The Lord calls now for conscientious, humble minutemen. He invites them, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” The Lord Jesus came to our world as its Redeemer. He came as an example to all men. The world was in need of a correct representation of the future inhabitants of the city of God.*PCL 172.2*

Every one who has responsibilities to bear will reveal by his daily life whether or not he is fitted for the office that he holds. Ministers of the gospel will be tempted to strive for worldly and commercial advantages; but worldly interests must be laid aside. The glory of God must be kept in view. The saving of souls is to be their all-important burden.*PCL 172.3*

Men who live in the atmosphere of Christ’s presence will communicate the principles of heaven in conversation, in spirit, in tenderness, because they are learning of Christ.—Letter 378, 1907 (November 11)*PCL 172.4*

Those who are in Christ’s stead beseeching souls to be reconciled to God should by precept and example manifest an undying interest to save souls. Their earnestness, perseverance, self-denial, and spirit of sacrifice should as far exceed the diligence and earnestness of those securing earthly gain as the soul is more valuable than the trash of earth and the subject more elevated than earthly enterprises. All worldly enterprises are of trifling importance compared with the work of saving souls. Earthly things are not enduring, although they cost so much. But one soul saved will shine in the kingdom of heaven throughout eternal ages.—2T 336 (1869)*PCL 172.5*

Students of Scripture—A great work must be accomplished for ministers in order for them to make the preaching of the truth a success. The Word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the Bible will not necessarily exclude all other reading of a religious nature; but if the

word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded. If we study the word of God with an interest, and pray to understand it, new beauties will be seen in every line. God will reveal precious truth so clearly that the mind will derive sincere pleasure and have a continual feast as its comforting and sublime truths are unfolded.—
2T 337 (1869)*PCL 173.1*

Those young men who desire to give themselves to the ministry, or who have already done so, should become familiar with every line of prophetic history and every lesson given by Christ. The mind gains in strength, breadth, and acuteness by active use. It must work, or it will become weak. It must be trained to think, to think habitually, or it will in a great measure lose the power of thought. Let the young minister wrestle with the difficult problems found in the word of God, and his intellect will be thoroughly awakened. As he gives diligent study to the great truths found in the Scriptures, he will be enabled to preach sermons which will contain a direct, definite message, and which will help his hearers to choose the right way.*PCL 173.2*

The minister who ventures to teach the truth when he has only a smattering knowledge of the word of God, grieves the Holy Spirit. But he who begins with a little knowledge, and tells what he knows, at the same time seeking for more knowledge, will become qualified to do a larger work. The more light he gathers to his own soul, the more of heavenly illumination will he be able to impart to others.*PCL 174.1*

There is no need for weakness in the ministry. The message of truth that we bear is all-powerful. But many ministers do not put their minds to the task of studying the deep things of God. If these would have power in their service, obtaining an experience that will enable them to help others, they must overcome their indolent habits of thought. Let ministers put the whole heart into the task of searching the Scriptures, and a new power will come to them. A divine element unites with human effort when the soul reaches out after God; and the yearning heart may say, "My soul, wait thou only upon God; for my expectation is from him" (Psalm 62:5).*PCL 174.2*

Ministers who would labor effectively for the salvation of souls must be Bible students and men of prayer. It is a sin to be neglectful of the study of the Word while attempting to teach it to others. Those who feel the worth of souls realize that too much is at stake for them to dare to be careless in regard to their advancement in divine knowledge, and they flee to the stronghold of truth, whence they may obtain wisdom, knowledge, and strength to work the works of God. They will not rest without an unction from on high.*PCL 174.3*

As the worker makes a constant companion of the word of God, he gains an increased ability to labor. Continually advancing in knowledge, he becomes constantly better able to represent Christ. He is strengthened in faith, and can present to unbelievers a proof of the fullness of the grace and love that is in Christ. His mind is a treasure-house, from which he can draw to supply the needs of others. By the work of the Holy Spirit the truth is graven on his mind, and those to whom he communicates truth, and for whom he must one day give account, are greatly blessed. He who in this way obtains a preparation for the ministry, is entitled to the reward promised to those who turn many to righteousness. —GW 98, 99 (1915)*PCL 174.4*

Feed the flock—God is not glorified by leaders in the church who seek to drive the sheep. No, no. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.” There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God, for its prosperity, much depends upon the quality of this food.—MS 59, 1900 (August 16)*PCL 175.1*

Advance truth—Some of our leading men have been denying the faith and giving heed to fanciful and erratic teachings. This is a scheme of Satan to call the mind away from the truth and lead men to give time and thought to the study of theories that confuse the mind and leave an indistinct understanding of the way of the Lord.*PCL 175.2*

I am instructed to say, Repeat not these errors or false teachings, but write the truth, speak the truth. Let the Word of God speak in every place, vindicating the truth for this time. The truth will triumph. When objectionable sentiments are introduced, repeat them not in your discourses, but hold to the affirmative. The message I am instructed to give at this time is one that I have been charged again and again for many years to give. It is this: Advance the truth.—MS 27, 1908 (May 5)*PCL 175.3*

There must be in these conferences, not children, but men who will move understandingly and bear burdens, letting their voice be heard above the voices of the unfaithful, who present objections, doubts, and criticism. Great interests are not to be managed by children. An undeveloped Christian, dwarfed in religious growth, destitute of wisdom from above, is unprepared to meet the fierce conflicts through which the church is often called to pass. “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.” Unless the minister shall fearlessly declare the whole truth, unless he shall have an eye single to the glory of God and shall work under the direction of the great Captain of his salvation, unless he shall move to the front, irrespective of censure and uncontaminated by applause, he will be accounted an unfaithful watchman.—5T 262, 263 (1885)*PCL 176.1*

As the worker makes a constant companion of the Word of God, he gains an increased ability to labor.—GW 99 (1915)*PCL 176.2*

Growth and development—Those who are fitting themselves for ministers or teachers need to combine physical and mental labor. The intellect must not be allowed to become inactive. The mind must work, else it will become feeble, and will lose the power to think. It is not the length of time spent in acquiring an education that fits a man for a position of influence and responsibility. It is working with earnest effort to cultivate the talents, to wrestle with new problems. God has given us our reasoning powers for a high and holy purpose—that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Our faculties were given us to be improved, not to remain unused. He who knows of the goodness and mercy and love of Jesus Christ should make them known to his fellow men; for this knowledge is given to be imparted. The mental

faculties are to be aroused to earnest activity. God designs that the youth shall consecrate all their gifts to their Creator. By a right use of their talents they may link themselves by a golden chain to the higher world. They may become partakers of the divine nature. — YI, August 17, 1899 *PCL 176.3*

Every worker is in danger of being satisfied with superficial knowledge and of falling into a condition of mental lethargy. In order to faithfully and wisely perform important and sacred duties, it is necessary to keep one's mental and moral powers constantly wide awake. Not for a moment must we lose sight of the fact that we are individually workers in God's own service and that as such we need to give an account of our conduct and of the manner in which we do our work.—MS 24, 1887 (February 14) *PCL 177.1*

Prepare the flock—Here is something that is of more importance than every earthly consideration. Men are to be educated; men are to be taught in all wisdom. Have these ministers that connection with God, that separation from the world and worldly ambition and worldly lust? Have they that close walk with their God that by faith they can give the right mold to the ones for whom they labor? "Whereunto," says Paul, "I also labor, striving according to his working, which worketh in me mightily" (Colossians 1:29). *PCL 177.2*

This should be the experience of every minister of Jesus Christ. And for the want of this kind of labor the churches are destitute of the power and grace of God. The day of the Lord is coming on apace, and the people are not getting ready for it, to stand in the day of His appearing. It is in this day of His preparation that He will work a strange work upon the earth. The church has within its borders cold, worldly, sensual men and women. Where is our faith, what is our calling, what is the fruit of our labors? . . . *PCL 177.3*

Men who have the true missionary spirit, humbly engaged in their work, have to meet and labor against this condition of things resulting from the careless and half-hearted course of those ministers who preach but do not labor to keep the churches in order and to faithfully discharge those other duties which are not agreeable to do. They endure privation, hardships, and rebuffs, that

the work may advance and prosper, while others seem to think that their faithfulness is an encroachment upon their labors, and they stand back and fold their hands and render no assistance. The converting power of God should come upon these ministers. Then there will be hope for the churches, and their labors will improve. Give humble men your support and encouragement if they consent to accept the work of picking up your dropped stitches. They will have their reward at last, though they receive no credit in this life.—Letter 6, 1883 (November)*PCL 178.1*

There is danger that ministers, that presidents of conferences, will take too much upon themselves and manifest too little confidence in the people. The people should be educated in such a way that they will search the Scriptures for themselves. The Holy Spirit is to work to mold every man after the similitude of Christ. Men have made a great mistake in not considering that God works through His church. Ministers should give ample encouragement to the individual members of the church, and to those whom God shall select to do a special work in maturing thoughtful plans for the saving of the souls of those who are in error. Then there would be no contention, no one striving for the mastery or seeking to secure the highest places. The Holy Spirit has much to teach the church when it becomes attentive to the voice of divine truth. The Lord would have the teachers of the church lead the people upward, and in no case give the impression that the people have no need to fulfill their individual responsibilities. If they will walk humbly with God, the Holy Spirit will teach them divine truth and enable them to present the Word with power.—MS 1, 1895 (January 14)*PCL 178.2*

Nurture the young—Let the kindness and courtesy of the minister be seen in his treatment of children. He should ever bear in mind that they are miniature men and women, younger members of the Lord's family. These may be very near and dear to the Master and, if properly instructed and disciplined, will do service for Him, even in their youth. Christ is grieved with every harsh, severe, and inconsiderate word spoken to children. Their rights are not always respected, and they are frequently treated as though they had not an individual character which needs to be properly developed, that it may not be warped and the purpose of God in their lives prove a failure.—4T 397, 398 (1880)*PCL 179.1*

Let the church take a special care of the lambs of the flock, exerting every influence in their power to win the love of the children and to bind them to the truth. Ministers and church members should second the efforts of parents to lead the children into safe paths. The Lord is calling for the youth, for He would make them His helpers to do good service under His banner. —RH, October 25, 1892; AH 358, 359 *PCL 179.2*

Seek total member involvement—Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God’s work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. . . . *PCL 179.3*

The salvation of sinners requires earnest, personal labor. We are to bear to them the word of life, not to wait for them to come to us. Oh, that I could speak words to men and women that would arouse them to diligent action! The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly and from Him draw strength and grace to be His faithful workers in the missionary field?—9T 116, 117 (1909) *PCL 180.1*

When the church is awakened, decided changes will be made. Men and women will be converted, and so filled will they be by the Spirit of God that they will pass from country to country, from city to city, proclaiming the message of truth. With hearts filled with earnest love for souls, they will open their Bibles and present the Word—“It is written.” Wherever they go a people will be raised up to stand in the day of the Lord. The simplicity of these humble workers will be their strength, for angels of God work with those who are humble and obedient. Learned, eloquent men will not see the results from their work that are seen by these humble, zealous, praying men.—MS 2, 1900 (January 2) *PCL 180.2*

City evangelism—The judgments of God are being stayed, that the

voice of truth may be heard in its simplicity. Let those who have part in this sacred work be wide awake and each endeavor to labor in God's appointed way. Let none set up as the Lord's way the way of human devisings.*PCL 180.3*

The words were spoken to me with impelling power: Wake up the watchmen to carry the word of warning to every city in America. Build up the waste places. The righteous judgments of God, with their weight of final decision, are coming upon the land. Do not hover over the churches to repeat over and over again the same truths to the people, while the cities are left in ignorance and sin, unwarned and unlabored for. Soon the way will be hedged up and these cities will be closed to the gospel message. Wake up the church members, that they may unite in doing a definite and self-denying work.—MS 61, 1909 (September 17)*PCL 181.1*

Danger!

Altogether too light a matter is made of selecting men to do the sacred work committed to our hands. As a consequence of this carelessness, unconverted men are at work in missionary fields, who are full of passionate lusts, who are unthankful, who are unholy. Though some of them have been often reproved, they have not changed their course, and their lustful practices bring reproach upon the cause of God. What will be the fruit of such labor? Why do not all our workers remember that every word, good or evil, must be met again in the judgment? Every inspiration of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and the worker through whom the Lord has brought light will be commended in the day of God. If the workers realized the eternal responsibility that rested upon them, would they enter upon the work without a deep sense of its sacredness? Should we not expect to see the deep movings of the Spirit of God upon men who present themselves to enter the ministry?*PCL 181.2*

The apostle says, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." (Romans 13:14). Let every soul heed these words and know that the Lord Jesus will accept of no compromise. In accepting and retaining workers who persist in retaining their imperfections of character, and do not give full proof of their ministry, the standard has been greatly lowered. There are many in responsible positions who do not heed the injunction of the apostle, but make provision for fulfilling the lust of the flesh. Unless the worker puts on the Lord Jesus Christ and finds in Him wisdom, sanctification, and redemption, how can he represent the religion of Jesus? All his efficiency, all his reward, is found in Christ. There must be evidence on the part of those who take the solemn position of shepherds that they have without reservation dedicated themselves to the work. They must take Christ as their personal Saviour. —Letter 40, 1892 (July 15); TM 170, 171*PCL 182.1*

There are in the ministry young men who have been receiving wages from the conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the Spirit of

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the conference, and how much their labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender.—MS 10, 1900 (January 29)*PCL 182.3*

A grave mistake has been made in allowing engrossing business matters to burden the ministers who are handling sacred things, so that their sense of the sacred becomes dim and mingled with the common, crushing out godliness from the soul. Inspired by Satan, men have framed scheme after scheme. Not content with the prosperity of the cause of God by dealing righteously and with justice and mercy, those in positions of trust have sought to obtain control of everything that they could, to manage them in their way, to the disadvantage of others. Their plans always seemed to them too limited; they thought they must branch out and grasp more and still more power and control.*PCL 182.4*

They wrapped themselves up in scheme after scheme, and entanglement after entanglement until there seemed to be no bounds to their ambitious desires, when they were not fitted to carry much smaller responsibilities properly and honestly and in the fear of God. They gathered into their embrace many responsibilities so engrossing as to distract their attention from the high concerns of eternity, the soul's highest interests. Thus the clear discernment of those who should have understood spiritual things departed. The cause of God was made a matter of merchandise. They laded themselves down with many things, from which they should have kept entirely clear until their spiritual eyes were blinded. They kept up an unsanctified activity.*PCL 183.1*

I might go to much larger lengths in these matters, but what will it amount to? Those who have entered into the scheming principles, those who have cooperated in this work of injustice, have so confused their senses that righteous principles are not discerned.

Would it not be wise to clear the King's highway, that the Lord may remove His displeasure for the moral degeneracy of His work? Holy things are brought down to a common level. The cause of truth has been dishonored. Men greedy of gain have brought their evil propensities into the work of God. They have resorted to any means that they might obtain what they wanted. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall."—Letter 80, 1897 (December 9)*PCL 183.2*

Some of the ministers are asleep, and the people are also asleep; but Satan is wide awake. There is but little sacrificing for God or the truth. Ministers must set the example. In their labors they should show that they esteem eternal things of infinite value and earthly things as nothing in comparison.—2T 336 (1869)*PCL 184.1*

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—MS 113, 1907 (October 21)*PCL 184.2*

Personal business affairs—Some who have labored in the ministry have failed of attaining success because they have not given their undivided interest to the Lord's work. Ministers should have no engrossing interests aside from the great work of leading souls to the Saviour. The fishermen whom Christ called, straightway left their nets and followed Him. Ministers cannot do acceptable work for God and at the same time carry the burden of large personal business enterprises. Such a division of interest dims their spiritual perception. The mind and heart are occupied with earthly things, and the service of Christ takes a second place. They seek to shape their work for God by their circumstances, instead of shaping circumstances to meet the demands of God. . . .*PCL 184.3*

It is not God's will that His ministers should seek to be rich. Regarding this, Paul wrote to Timothy: "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." By example as well as by precept, the ambassador for Christ is to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:10, 11, 17-19—AA 365-367 (1911)*PCL 185.1*

I am instructed that those who believe in the present truth, and who are set as guides to the people of God, are not to become engaged in commercial pursuits. Their minds must not become so absorbed that they cannot distinguish between the sacred and the common. A strife for victory in business deals will develop a pugilistic spirit, a spirit that is spoiling the record of some of our brethren in Los Angeles. Such a course will develop in these brethren characters that may not now be clearly discerned. We are to educate the mind in pleasant consideration of divine things. But those who suppose that they are to guide other minds must in a most earnest manner seek the Lord.—MS 127, 1907 (November 3)*PCL 185.2*

Care in choosing ministers

There are ministers who have not fed the flock of God. While their salaries have been paid, they are not men who are converted to God. There must be a weeding out of ministers; for they are not converted. We want to have the talent right in among us that has worked up to be used in our conference. But if there is no spirituality to discern where that talent is, or to train and discipline it for the work, what then? Why, if there is talent in other fields, do not say, "We are going to furnish our own talent here in Michigan, and we do not want anybody to work in Michigan unless they are Michigan men." Who told you to prescribe for God? Who told you to say what men should be over you? This is contrary to all the light that God has given me. You have no right to pick and choose according to your plans. No, indeed. Ask God to send you the very men who will help you most, to send you the very men that are qualified to take and elevate and carry the churches in your place to a higher standard. That is what you are to do. When you do this, God will work with you. When we do this, He will lift what we are trying to lift. *PCL 186.1*

If you are going to lay your mark how God is to work, He will work in an entirely different way from your mark. Every man must be in that position so that when he wants God the worst, he can get Him. We want God to teach us and lead us, and we should yield ourselves to Him as little children, to learn in His school. These strong minds, these iron wills, how they must break before Jesus Christ can pour His Spirit into their hearts! —MS 11, 1891 (September 3) *PCL 186.2*

Chapter 8 - Board and Committee Members

Meeting with God

Let those who attend committee meetings remember that they are meeting with God, who has given them their work. Let them come together with reverence and consecration of heart. They meet to consider important matters connected with the Lord's cause. In every particular their actions are to show that they are desirous of understanding His will in regard to the plans to be laid for the advancement of His work.—7T 256 (1902)*PCL 187.1*

Let everyone who sits in council and committee meetings write in his heart the words: I am working for time and for eternity, and I am accountable to God for the motives that prompt me to action. Let this be his motto. Let the prayer of the psalmist be his prayer:*PCL 187.2*

"Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." Psalm 141:3, 4. —7T 258, 259 (1902)*PCL 187.3*

If there were more prayer in the councils of those bearing responsibilities, more humbling of the heart before God, we should see abundant evidence of divine leadership, and our work would make rapid progress.—8T 238 (1904)*PCL 187.4*

Seek wisdom from above—Everyone that serves in the board meetings needs to seek most earnestly the wisdom from above. The influence of the Spirit of Christ upon their hearts will then place a right mold upon the work. The transforming grace of Christ should transform every board meeting. It will be able to quell tumultuous actions and charm away the unhallowed effects of business, worldly policy which makes them sharp, critical men, ready to accuse and make them overbearing. There will have to be most earnest reformation in the characters of men who are now connected with our important institutions. There is most valuable talent in some respects which these men possess, while in other respects they must bring into their character a different mold after the divine character of Christ. Every one of them must remember they have

not yet attained, that the work of character building is not yet finished. If they will improve every ray of light that God has given, and walk in this light, then they will be learning lessons from Christ. They will compare their lives with Christ's life and character, they will discern where they have failed to meet the requirements of God's holy law, and will seek to make themselves perfect in their sphere even as God in heaven is perfect in His sphere.—Letter 34, 1886 (March 1)*PCL 188.1*

A new board of directors should be formed, of men who give evidence that they will not deviate from the way of righteousness. A change must be made. Things must be so ordered that Christ will be recognized in every movement made. Those who occupy positions on boards or committees should be men who seek the Lord with their whole heart, men who preserve the humility found by seeking counsel from God.—MS 10, 1900 (January 29)*PCL 188.2*

Satan will control if God does not—The board of directors should ever act as under the divine eye, and with a continual sense that they are only finite men, and are liable to make mistakes in judgment and in decisions and plans, unless they are closely connected with God. As they are only weak and erring men themselves, they should feel kindness and pity for others who may err. The divine standard must be met. You should take the Lord with you into every one of your councils. If you sense that God is in your assemblies, every transaction will be conscientiously, carefully, and prayerfully considered. . . .*PCL 188.3*

And if these men are not in communication with God, Satan will just as surely be one in their council and take advantage of their unconsecrated state in their decisions. There will be acts of injustice because God was not presiding in their councils. The Spirit of Christ must be an abiding, controlling power over the heart and mind.—Letter 34, 1886 (March 1)*PCL 189.1*

Men entrusted with positions of responsibility, when sitting in council meetings and deliberating as committeemen, must bear in mind that if the One mighty in counsel is not welcomed in their meetings, there is present one who will work with a will to suggest unwise plans, and they will not have discernment to perceive the

speciousness of the arguments presented and will move in accordance with unjust, unwise principles.*PCL 189.2*

I can but have freshly brought to my mind the view of the time when Satan, standing in a high position in heaven, began with crafty reasoning to induce the loyal angels to assent to his theories and accept them as truth. In his interviews with other angels, after succeeding in finding sympathizers, he arranged his arguments and presented them as if they were sentiments that had originated in the minds of those whom he first led astray.*PCL 189.3*

Today Satan works as he has always worked in the past. Unless the men in the office of publication who know so little of the deep movings of the Spirit of God shall lay aside their self-confidence, their self-will, their natural stubbornness—a stubbornness that has been greatly strengthened by constant resistance of the Spirit of God, constant rejection of light, constant determination to walk in accordance with their own wisdom— they will have a bitter harvest to garner. They do not see this harvest now.—MS 23, 1891 (March 19)*PCL 189.4*

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Meetings monitored by Heaven

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, will leave an impression on the work at large; and no vestige of spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken, for you are legislating for God, and He says to you, “Be still, and know that I am God.”*PCL 190.1*

If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earthborn, and worthy of no more consideration than are any man's expressions. Christ says, “Without me ye can do nothing.” If He is not honored in your assemblies as chief counselor, your planning comes from no higher source than the human mind.—Letter 81, 1896 (May 31)*PCL 190.2*

Last night I was in a council meeting, and those in council did much talking, and read concerning plans and details, and thus consumed much time. Those in council were slow in doing the business, and did not express things in a distinct, definite way, to make progress in business. While deliberating much upon minor matters, important matters, which needed clearness of mind, activity of thought, and weighty consideration, were left almost untouched.*PCL 190.3*

One who spake with no uncertainty laid his hand upon Elder Daniells' shoulder and said, “God hath given to every man his work. Will you please leave God room to work with His individual workers. He has not left His burden of work upon your hands. He has never placed upon one man, or upon any board of men, impossibilities—the burden of entering into the minutia in regard to how workers shall carry on their work. He has never laid upon anyone the burden of making rules of action which will bind about and restrict the work, and confine the workers to a certain course of action.”*PCL 191.1*

The fact that a man has been selected to be the president of a conference, does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot

be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be.*PCL 191.2*

Work has been done in the conference before the ruling president was placed as its head. If he assumes to restrict individual action and confine men to his own ideas, which he supposes to be right, or if a board shall make rules that enter into the details of what the workers should do, no help will in any way come to those who are engaging in the work. The workmen are compelled to decide on the spot as to what they will do. The place, the circumstances, the interest, the moral sentiment of the people, will have to decide in many cases the course of action to be pursued.*PCL 191.3*

It would be inconsistent for the worker to feel that he is compelled to write to the president or to the board for permission to pursue a certain course which his experience and judgment tell him is the best course to pursue under the circumstances. Wherever an earnest effort is made to bring souls to the knowledge of the truth, the angels of God guard the interest. The only course that can be pursued by the worker is not to look to or depend upon any man, but to look to Jesus, and to do his work in harmony with His revealed will.—Letter 53, 1894 (November 11)*PCL 191.4*

Composition and work of committees

Too many ministers—A mistake has been made in placing ministers on so many boards and committees, to do the financial planning and to decide questions that should be decided by businessmen. Our ministers should not be called to spend their time in board meetings and council meetings. In doing this class of work they are not advancing the interests of the cause as they would if they were to go out into aggressive warfare.*PCL 192.1*

There are cases when our ministers are needed at our institutions to help in deciding important questions. A minister can do much for God at a sanitarium. This line of work is not to be neglected. But ministers are not to spend their time in the ordinary routine and debates of business.—MS 5, 1902 (June 21, 1901)*PCL 192.2*

Fewer and shorter meetings—All the council and committee meetings should be so planned and conducted that these wearing, taxing seasons may be lessened both in number and duration. Those who engage in them should give much thought to the matters to be considered, before bringing them before the committee, and should come quickly to the points of interest. Make them plain, and let every one try to dispatch the business as speedily as possible, and not hold and tax the minds and bodies of men for long hours to do the business that might and should be dispatched promptly. There should be a constant effort for brevity in business meetings.*PCL 192.3*

Harmony and simplicity in the work, an avoidance of all unnecessary machinery, will do much to preserve the courage and the physical and mental energies of those who have to consider so many points. Those who have none or but little of this kind of labor should be very careful how they criticize or censure the ones who do have these burdens to bear. Let all so conduct themselves that they will not throw any extra burdens upon our president. They should not depend upon him to do their thinking. If they keep their own souls in the love of God, growing in spirituality, dissensions will be shut out; the oil of grace will cause the machinery to run smoothly.—MS 3, 1890 (August 10)*PCL 193.1*

Men in responsible positions should not be kept up through unseasonable hours in committee meetings. They need rest for the brain, and will break down unless they have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in these meetings may have clear, sharp thoughts, and thus expedite the business.*PCL 193.2*

Committee meetings as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come to the committee meetings come with the thought that they are to meet with God, who has given them their work; that it is a sin to waste moments in unimportant conversation; for they are doing the Lord's business, and must do the work in the most businesslike, perfect way.—RH, November 14, 1893*PCL 193.3*

God's servants, in need of rest of mind, and sleep, have been greatly distressed and burdened over these matters. In the hope of reaching a decision, they continue their meetings far into the night. But life is too precious to be imperiled in this way. Let the Lord carry the burden. Wait for Him to adjust the difficulties. Give the weary brain a rest. Unreasonable hours are destructive to the physical, the mental, and the moral powers. If the brain were given proper periods of rest, the thoughts would be clear and sharp, and business would be expedited.—7T 256 (1902)*PCL 193.4*

Reduce number of resolutions—I have been shown that our conferences have been overburdened with resolutions. One-tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you [R. A. Underwood] urged that the resolution should be carried into effect. You made it evident that if God was leading me, He was certainly not leading you. Your resistance to my words and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably.—Letter 22, 1889 (January 18)*PCL 194.1*

Seek wisdom from the group—In counseling for the advancement of the work, no one man is to be a controlling power, a voice for the whole. Proposed methods and plans are to be carefully considered

so that all the brethren may weigh their relative merits and decide which should be followed. In studying the fields to which duty seems to call us it is well to take into account the difficulties that will be encountered in these fields.*PCL 194.2*

So far as possible, committees should let the people understand their plans in order that the judgment of the church may sustain their efforts. Many of the church members are prudent and have other excellent qualities of mind. Their interest should be aroused in the progress of the cause. Many may be led to have a deeper insight into the work of God and to seek for wisdom from above to extend Christ's kingdom by saving souls perishing for the word of life. Men and women of noble minds will yet be added to the number of those of whom it is said: "Ye have not chosen me, but I have chosen you, . . . that ye should go and bring forth fruit." John 15:16.—7T 259 (1902)*PCL 194.3*

Dealing with critical individuals—A hard, unjust, critical spirit has been indulged among those who have held positions of trust in the work of God. Unless those who have indulged this spirit are converted, they will be relieved of the responsibility of acting a part in committees of council, even in the transaction of business. Unless they are converted, their voices must not be heard in the council, for the aggregate result is more injurious than beneficial.—MS 33, 1894 (August 3); TM 185, 186*PCL 195.1*

God's business and the right frame of mind

Levity—Levity is not appropriate in meetings where the solemn work and word of God are under consideration. The prayer has been offered that Christ shall preside in the assembly, and impart His wisdom, His grace and righteousness. Is it consistent to take a course that will be grievous to His Spirit and contrary to His work?*PCL 195.2*

Let us bear in mind that Jesus is in our midst. Then an elevating, controlling influence from the Spirit of God will pervade the assembly. There will be manifested that wisdom which is “from above,” which is “first pure, then peaceable, . . . full of mercy and good fruits,” (James 3:17) which cannot err. In all the plans and decisions there will be that charity that “seeketh not her own”; that is “not easily provoked”; that “thinketh no evil”; that “rejoiceth not in iniquity, but rejoiceth in the truth”; that “beareth all things, believeth all things, hopeth all things, endureth all things” (1 Corinthians 13:5-7).—GW 448 (1915)*PCL 195.3*

Let them not waste a moment in unimportant conversation; for the Lord's business should be conducted in a businesslike, perfect way. If some member of a committee is careless and irreverent, let him be reminded that he is in the presence of a Witness by whom all actions are weighed.—7T 256 (1902)*PCL 196.1*

Combative spirit—The selfish, un-Christlike spirit pervading the publishing house is revealed by a certain kind of loud, boisterous talking and unsanctified zeal in council meetings. Very few are the words that Christ loves to hear. The spirit of those present is not refined and expressive of the Spirit of Christ. Many bold propositions and loud-voiced speeches are made.*PCL 196.2*

Business is carried forward in a spirit of combativeness. The actions taken by those in positions of responsibility are not inspired of God, but are in accordance with man's wisdom and will work injury to their fellow men. While they make an effort not to be slothful in business, they forget to be fervent in spirit, serving the Lord; and their souls become more and more dry and sapless, as withered branches of the vine. Religion and business are becoming divorced.

Worldly, selfish plans are coming in. Those who should seek to be inspired by God are content to act in accordance with man's wisdom.*PCL 196.3*

Many who know not what spirit they are of are ready to reach out their hands to grasp and gather in that which they have not earned. Many are under condemnation because of the grave sin of selfishness which is leavening the institution. One confederates with another. "You stand by me, and I will stand by you," they say to each other. Thus they lead others into false paths, bringing in the strange fire that God has positively forbidden to be used in His work. With some, serving the Lord has but little place. They think they have no time to pray.—MS 23, 1891 (March 12)*PCL 196.4*

I have been instructed that committee meetings are not always pleasing to God. Some have come to these meetings with a cold, hard, critical, loveless spirit. Such may do great harm; for with them is the presence of the evil one, that keeps them on the wrong side. Not infrequently their unfeeling attitude toward measures under consideration brings in perplexity, delaying decisions that should be made.—7T 256 (1902)*PCL 197.1*

Let all understand that there is to be no trifling. Every one should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God.*PCL 197.2*

This work is to be done after His own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible.—Letter 41, 1892 (August)*PCL 197.3*

I am pained to the heart. Blindness in part hath happened unto Israel. Men in high places are to be distrusted and feared, lest they be led astray by the enemy, and lest they shall lead astray other souls. I fear lest they shall seek to hurt and destroy, if possible, those whom they cannot control. Inspiration represents such men as biting and devouring one another. Into their management will be woven partiality, favoritism, hypocrisy, and bribery. Strange fire will

be offered to God in the place of the fire of His own kindling. Diligence, integrity, and godliness must be combined in God's service.—MS 23, 1891 (March 19)*PCL 197.4*

In our business meetings, it is important that precious time should not be consumed in debating points that are of small consequence. The habit of petty criticism should not be indulged, for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple.—GW 447 (1915)*PCL 197.5*

Can it be that our brethren think that their criticisms are the productions of the Holy Spirit? It will be found that those who are criticized have more to show for their efforts than those who criticize. The names of the humble workers are stamped on the books of heaven with the words, "Well done, good and faithful servant; enter thou into the joy of thy Lord." But opposite the names of the critics stand the words, "Thou art weighed in the balances and found wanting."—Letter 109, 1901 (August 6)*PCL 198.1*

Stubbornness—Human nature is so frail, so ignorant, so liable to misconception, that each one should be careful of the estimate he places upon another. His ways may not be the ways of his fellow man. It is well that all are not alike; that the Lord has placed a variety of gifts in His church.*PCL 198.2*

Obstinacy is a bad trait of character, and if not overcome, is the means of doing a great deal of harm. He who is obstinate will not yield, whatever sentiments he may entertain. Narrowness of mind is the cause of obstinacy. There are men of intellectual capacity who have allowed obstinacy to develop in their character, and they refuse to believe things that are right, because they themselves did not originate them.*PCL 198.3*

Obstinacy is a barrier to all improvement. An obstinate man will not be readily convinced of anything which his sight cannot take in. He does not know what it means to walk by faith. He adheres to his own plans and opinions, be they right or wrong, because he has already adopted this line of thought. He may have abundant reason to see that he is wrong; his brethren may raise their voices against his opinions and his methods for making a success of the work, but he cherishes an almost immovable bar against conviction.*PCL*

Such a man unless converted to God should not be placed on boards or committees. He is constitutionally unfitted to make important decisions. He is determined not to be convinced. He will not yield to men of experience, and therefore he will be a hindrance, instead of a help. He will suggest sentiments that are unsanctioned by the experience or judgment of men who are fully as intelligent and as wise as he is. He will make assertions as though he had all the aftersight, and will uphold his ideas as all-sufficient. Self has for so long been the ruling element that the unfortunate man considers it a virtue to have, as he thinks, a mind of his own. If his way is not followed, he will raise objections on every occasion, in small matters and in large. He will hold to his words, whether they are true, or entirely false. This practice, often repeated, grows into confirmed habit, and becomes character. . . .*PCL 199.1*

Obstinacy is the most discouraging feature of a man's character. By two or three who have made criticism their science, who take a position in opposition to nearly everything, the very best business may be dragged down to a low level. They can paint more seeds of doubt than they would wish to see ripen into harvest. Every idea which they do not present has to them some objectionable features. In the place of seeing the good in the propositions which the Lord impresses others to present, they see the disadvantages, and thus, in a most ingenious, roundabout way the fresh, new idea is made to appear objectionable.*PCL 199.2*

Upon the improvements or ideas which [do] not originate with them, they heap such a mass of their own suppositions that the board or committee assent, although they cannot understand. They think it is beyond them, wisdom too deep for their comprehension. The objectors present their suppositions in such a light that that which is perfectly right appears distorted. They hold up crooked glasses, through which things right and just looked crooked.*PCL 199.3*

Often those in a board meeting might have come to a unanimous decision for the right had not men yielded to the temptation which Satan presented to Adam to throw discredit and accusation upon God. This is the way in which many council meetings have been

held. Plans good and right have been picked to pieces and distrusted. But this kind of work has had its day. The Lord is not pleased to have this spirit hindering and marring His work. He calls for men who will carry out His will, men who will be controlled by His Holy Spirit.—MS 159, 1898 (December 8)*PCL 200.1*

Heaven's record—"In your council-meetings you are forgetting that your words are written in a book and that the results of these words will be seen in the future works they produce. Sooner or later your own propositions will surely react upon yourselves. This I declare to you in the name of the Lord. You know not what manner of spirit you are of. The Lord is present at your council-meetings and witnesses all your transactions. You are either serving Him with pure, unadulterated love, or else you are sinning against Him in everything you do.*PCL 200.2*

"There is a dead fly in the ointment. Let not those who serve in connection with the sacred work of God forget that He is associated with you in the publishing house, and in the general management of His cause. My brethren, remember that He witnesses all your transactions. Remember that the heavenly universe hears every selfish, avaricious, unjust proposition (and many are now being made).*PCL 200.3*

"The God of truth observes every act of injustice which you commit by making decisions that have a tendency, in any degree, to cripple the influence of usefulness of one of His human agencies. He will not look with approbation upon the least deviation from righteous principles in plans and methods. He will not sanction the least departure from kindness and unselfishness. He will punish every violation of the laws of truth and righteousness."*PCL 200.4*

Doth not God see? I am instructed to tell you that God sees our every act; and He records in His books every departure from heavenly principles. He detects every underhanded confederacy to benefit self under pretense of serving the cause of God. He will blow upon every dollar thus gained and covetously appropriated. It shall not benefit the receiver, for God will blow upon it.*PCL 201.1*

Every act of fraud and deceit is detected by the Eye that never slumbers or sleeps. Fraudulent, deceptive plans and methods of

working, which will exalt self by the selfish appropriation of means, will not be allowed to go unpunished. God will call to an account the men whose disposition it is to depress and to look with indifference upon these who do their work in simplicity and with faithfulness. All these things are written as with a pen of iron and with lead in a rock, there to live.—MS 23, 1891 (March 13)*PCL 201.2*

There are those who need to learn that the heavenly universe is acquainted with all the works of the children of men. I pray that the Lord God of Israel may impress it upon our responsible men that if they turn from His word to their human ideas and plans, they are without excuse. A spirit has been coming in that God abominates—a spirit of selfishness, self-exaltation, pomposity. It is time that there was a change in the program. He that sitteth in the heavens requires that a different spirit shall control the proceedings of councils and committees. The principles practiced are not only detrimental to all within the sphere of their action, but they will lead to development of character so objectionable that its possessor cannot find a place among the redeemed. In all your assemblies there is present a Watcher who will not long bear with the perversity of men that have had so great light and so great opportunities.—MS 29, 1895 (1895)*PCL 201.3*

Section 3 - Advice for Church Organizations

Chapter 9 - God's Institutions

Honor to whom honor is due

Let the men to whom honor is due—those who have worked under difficult circumstances, who have built up our institutions, who have been used of God as minutemen to advance His work— be honored. God is dishonored by those men who by word or letter slight the men whom He has chosen to do His work. Any disparagement of these men, God holds as a disparagement to Christ.—MS 52 1898 (May 1)*PCL 205.1*

Interconnectedness of God's work

Every line of God's work has a connection with every other line. Exclusiveness cannot exist in an institution where God presides; for He is the Lord of all tact, all ingenuity; He is the foundation of all correct methods. It is He who imparts knowledge concerning them, and no man is to look upon this knowledge as exclusively his own.*PCL 205.2*

Each worker should feel an interest in every line of the work, and if God has given him foresight, capability, and knowledge that will help in any line, he should communicate that which he has received.—7T 198 (1902)*PCL 205.3*

All our institutions should be missionary agencies in every sense of the word. No work is to be allowed to hinder the work of soul saving. In every institution there is missionary work to be done. From the manager down to the humblest worker, all should feel a responsibility for the unconverted among their own number. They should put forth earnest efforts to win them to Christ. As a result of such effort many will be won to the Saviour and will become faithful and true in service to God.—Letter 58, 1902 (April 9); MM 182*PCL 205.4*

The work of God is one harmonious whole. This should be shown by the brethren in their treatment of each other. God would have those entrusted with responsibilities in His work give tangible proof that they are wide awake to a sense of their duty toward those who have helped God's institutions. God will require this at their hands; and He will prosper the institution where justice and judgment run like threads of gold through every branch of the work. Let heaven begin on earth by doing justice and judgment. Let us make sure that in whatever position we are placed, we cherish the presence of an abiding Christ. —MS 62, 1897 (June 3)*PCL 206.1*

Institutions as missionaries

In order that the work of the Lord may go forward, our institutions need discreet, pure-minded, righteous managers. But some in positions of trust have been confirmed in a wrong course of action by being tolerated for years, by being allowed to make decisions, to advocate methods, to carry out plans, which are not of the Lord's devising. The enemy has been given an opportunity to control men, and to manage the work which God has shown should be kept pure and sacred, that it may be looked upon with reverence by all who claim to believe the truth. When men entrusted with responsibilities neglect to cherish that which is sacred, and use common fire in God's service, God will despise their offering to Him. This has been and is still being done.*PCL 206.2*

For years a degree of Pharisaism has been springing up amongst us, which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness and a spirit which desires to rule has been manifested, but very little of the spirit which leads men to sit at the feet of Jesus and learn of Him, has been shown. Human inventions and human plans are eclipsing sacred things and excluding divine instruction.*PCL 207.1*

Men are taking the place of God by seeking to assume authority over their fellow men. But they rule without a vestige of the authority of God, which alone can make their ruling a healthful element; and others are becoming leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men, human passions and human affections would have been guided and controlled by the spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous, for self would be hid in Jesus.—Letter 81, 1896 (May 31)*PCL 207.2*

In the providence of God we have institutions established among us to advance the promulgation of the truth, but they do not reach the efficiency that they might if the workers were wholly consecrated to God. The Lord has made every provision that these institutions may reach a high standard, that they may attain to a larger growth and

wider usefulness, and that those employed in them may possess Christian virtues and graces. But those connected with these instrumentalities are not all devout and spiritual. They do not represent the spirit and character of Christ. They are not ensamples to those connected with them, because they do not live in communion with God, earnestly seeking by faith and fervent prayer to know His will that they may do it.*PCL 207.3*

These instrumentalities are missionary institutions. The Lord designed that they should be a power for good; and if all who are connected with them are consecrated, if they are meek and lowly in heart, Christ will give them most precious lessons in His school. In our health institutions, our publishing houses, our schools, all should work harmoniously to carry out the purpose of God, and everything connected with the institutions should tend toward reform. The managers and helpers should have the true missionary spirit as a daily, abiding principle, for they are in a field that requires the highest kind of missionary work. Our institutions, properly conducted, will exert a far-reaching influence, and if the managers and the workers are Christians, they will be as shining lights. They will educate those connected with them in the principles of truth.*PCL 208.1*

A responsibility to spread the knowledge of right principles rests upon all who have received the light. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our institutions. All should realize that these institutions are an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth men and women as fully instructed as possible, prepared to exert a direct and saving influence in the homes, the communities, and the churches to which they may go. This would be the very best recommendation that any of our institutions could have. Wisdom is needed in the selection of managers in the various departments. It is impossible for one to control others until he learns to control himself. The superintendent should be a man who loves and fears God.—Letter 74, 1896 (June 9)*PCL 208.2*

Qualifications of managers

From time to time I have felt urged by the Spirit of the Lord to bear testimony in regard to the necessity of procuring the very best talent to work in the various institutions and other departments of the cause. Heretofore there has not been sufficient care to secure the best ability for all parts of our work. Those who bear responsibilities must be men trained for the work, men whom God can teach and whom He can honor with wisdom and understanding, as He did Daniel. They must be thinking men, men who bear God's impress and who are steadily progressing in holiness, in moral dignity, and in an understanding of their work. They must be praying men, men who will come up into the mount and view the glory of God and the dignity of the heavenly beings whom He has ordained to have charge of His work. Then, like Moses, they will follow the pattern given them in the mount; and they will be on the alert to secure and bring into connection with the work the very best talent that can be obtained. If they are growing men, possessing sanctified intelligence; if they listen to the voice of God and seek to catch every ray of light from heaven, they will, like the sun, pursue an undeviating course, and they will grow in wisdom and in favor with God. —5T 549 (1889)*PCL 209.1*

Those controlling various lines of work in our institutions need to realize the truth of the words, "Without me ye can do nothing." . . .*PCL 209.2*

If you educate the workers in every department to invite the presence of the Lord Jesus, and begin the work with softened and subdued hearts, no loud-voiced ordering or sharp words will be heard. No harsh spirit will be manifested by men and women who believe that Christ is in the room. This is the reformation needed. The workers in every room are to be transformed into a Christian endeavor company to help one another to please Christ by gentleness, good temper, and sunshine in the heart. . . .*PCL 210.1*

As you take time to pray with the workers, you can take half an hour to introduce the heavenly Guest, and then ask if there are [those] present who would have you pray especially for them. Do not consider this wasted time, for by this means success and spiritual

victory will be brought in.—Letter 2, 1900 (January 3)*PCL 210.2*

Those who are called to be superintendents or managers in our institutions must, as soon as they come into office, lay aside all wrong practices, and, with a full realization of their high obligations, solemnly dedicate themselves to God, asking Him to preside over the sacred work which He has appointed them to manage. They should expel all selfishness, all desire for worldly gain, all crookedness and deception, all overreaching in business transactions. Never, never are they to stain their work with the sin of greed, or with corrupt, fraudulent actions as overreaching in trade. God will not bless any proceeding that is not carried on in accordance with holy, sanctified principles.—Letter 165, 1901 (November 6)*PCL 210.3*

Those who are chosen to connect with the Lord's institutions are to be devoted, self-denying, self-sacrificing men, living not to please themselves, but to please the Master. These are the men who will do honor to the Lord's institutions.—Letter 191, 1901 (May 16); TDG 135*PCL 210.4*

Men should be chosen to stand at the head of our institutions who have not only good, sound judgment, but who have a high moral tone; [men] who will be circumspect in their deportment, pure in speech, recommending their high and holy calling, and [who know] that there is a Watcher, a true Witness to every word and act. If men in our institutions exhibit a low grade of thought, if their conversation tends to corrupt rather than to elevate, let them be removed at once from any connection with the institution, for they will surely demoralize others.*PCL 211.1*

The well-being of the entire institution is at stake. Ever bear in mind that each of our health institutions is a missionary field. God's eye is upon it day and night. No one should feel at liberty to allow even the appearance of evil in their associations with the nurses, patients, or helpers; for the Lord will certainly judge you [managers at Crystal Springs] for a wrong influence exerted over any of His instrumentalities.—Letter 6a, 1890 (April)*PCL 211.2*

Set right example—In our homes and institutions faith and works must be combined. God's wisdom must permeate all lines of

business. A great reformation must take place. God desires everything pertaining to His service to be conducted on right principles. There is not to be one standard for those bearing responsibilities and another for the workmen. It is thought that the workmen are under control, and will do just as they are told. But there must be no tampering with the conscience. Duty must be faithfully done by all. Those holding high positions must work with conscientiousness and fidelity. God expects them to set a right example, seeking to train others in right lines.—MS 11, 1889 (August 10)*PCL 211.3*

Discern between good and evil—The men in charge of God's institutions are to pray as did Solomon for wisdom to discern between good and evil, deciding in behalf of the people between right and wrong. Their work ordained of God is as sacred now as in ancient times.*PCL 211.4*

Men who know God, and trust in Him, who are working for His name's glory, are to have keen discernment to discover any influence which would demerit the work and hinder the advancement of God's institution. Those who will be faithful guardians of the sacred work of God, who will keep all their powers in vital connection with Him, will discern between good and evil, and to those who have proved faithful and true and steadfast, connection with the King of righteousness will be their reward. They will be as gods, knowing good and evil.—Letter 39, 1898 (October 8, 1897)*PCL 212.1*

Move carefully—Mistakes will occur in every institution, but if the managers will learn the lesson all must learn—to move guardedly—these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the Word of God his rule of action. Then the blessing of God will rest on him.—Letter 81, 1896 (May 31); PM 155*PCL 212.2*

Living connection with God

Those employed in our various institutions—our publishing houses, our schools, and our health institutions—should have a living connection with God. Especially is it very important that those who have the management of these great branches of the work be men who make the kingdom of God and His righteousness the first consideration. They are not fit for their positions of trust unless they take counsel of God and bear fruit to His glory. They should pursue a course of life that will honor their Creator, ennoble themselves, and bless their fellow men. All have natural traits which must be cultivated or repressed, as they shall help or hinder in obtaining a growth in grace, a depth of religious experience.—5T 422, 423 (1885)*PCL 212.3*

November 23, 1879, some things were shown me in reference to the institutions among us and the duties and dangers of those who occupy a leading position in connection with them. I saw that these men have been raised up to do a special work as God's instruments, to be led, guided, and controlled by His Spirit. They are to answer the claims of God and never to feel that they are their own property and that they can employ their powers as they shall deem most profitable to themselves. Although it is their purpose to be and to do right, yet they will most surely err unless they are constant learners in the school of Christ. Their only safety is in humbly walking with God. . . .*PCL 213.1*

Those who have a humble, trusting, contrite heart, God accepts, and hears their prayer; and when God helps, all obstacles will be overcome. How many men of great natural abilities and high scholarships have failed when placed in positions of responsibility, while those of feeble intellect, with less favorable surroundings, have been wonderfully successful. The secret was: The former trusted to themselves, while the latter united with Him who is wonderful in counsel and mighty in working to accomplish what He will.*PCL 213.2*

Their work being always urgent, it is difficult for some to secure time for meditation and prayer; but this they should not fail to do. The blessing of heaven, obtained by daily supplication, will be as the

bread of life to the soul and will cause them to increase in moral and spiritual strength, like a tree planted by the river of waters, whose leaf will be always green and whose fruit will appear in due time.—4T 537-539 (1881)*PCL 213.3*

I am constrained to address the men to whom God has entrusted sacred things. Regard God with holy fear. Pray that you may be born again. If you have this new birth, you will not delight yourself, as many of you have been guilty of doing, in the crooked ways of your own desires, but in the Lord. You will desire to be under His authority. You will strive constantly to reach a higher standard. Be not only Bible readers, but earnest Bible students, that you may know what God requires of you. You need an experimental knowledge of how to do His will. Christ is our Teacher. He is made unto us “wisdom and righteousness and sanctification and redemption” (1 Corinthians 1:30). Let every teacher in our schools and every manager in our institutions study what it is essential for them to do in order to obtain pardon, comfort, and hope.—MS 11, 1889 (August 10)*PCL 214.1*

We are to have only those connected with our institutions who will hear the Word of the Lord and appreciate and obey His voice. When a man will plead and urge to have his mind and his judgment to be supreme in any one of our institutions, you can have no greater evidence that that man does not know himself and is not qualified to manage. He will make mistakes, and injure rather than restore. He does not know what responsibilities are involved in his relation to God or to his fellow men.*PCL 214.2*

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?” Those who walk humbly with God will not be striving to obtain greater responsibilities, but will consider that they have a special work to do, and will be faithful to their duty.—Letter 73, 1896 (October 12); TM 420*PCL 214.3*

Follow the example of Jesus—Men may be placed in high positions of trust in the cause of God; but they can claim nothing from Him unless they practice His Word and rule in righteousness, seeking to copy the example of the meek and lowly Jesus. The leader in the work, as verily as the humblest lay member, is dependent upon

God for power to exercise a pure, uplifting influence.*PCL 214.4*

The Lord says to the workers in Washington and Nashville, “Review your operations.” You must rise above every cheap and selfish principle and be imbued with the Spirit of God. Unless the workers experience the daily converting power of God upon their hearts and lives, they will not be pleased to meet the record of their deeds before the bar of God, when every man will be rewarded according as his works have been.—Letter 372, 1908 (October 6); PM 72*PCL 215.1*

Safeguard God’s honor in institutions—O let us feel that we are rich in the mercy and grace and love of God. This is our property. God’s honor must be preserved in His institutions. They must never be corrupted, never come under the control of human organizations who work out their will and ways. Never by word or deed let those connected with them make Christ ashamed. Christ and the Father have identified Their interests with these institutions, and with all suffering humanity. Then let us blend with God, and identify our interests with these arms of His power. They are His human agencies. God and heaven and angels are united with us in the work of making these institutions a success.—Letter 158, 1900 (November 12)*PCL 215.2*

Keep the heart with all diligence—The first work of teachers, physicians, directors, is to submit themselves to the yoke of Christ. They must obey the words, “Take my yoke upon you, and learn of me.” This is the result of keeping self under the sanctification of the truth. Our first business, and that which should always be made the highest, is to expel from the soul temple everything that will not harmonize with Christ. His Spirit must abide in us by faith. We are to keep the heart with all diligence. —Letter 178, 1899 (November 6)*PCL 215.3*

We are warned in the Word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter’s power. But the world is ensnared. Satan’s skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light.

God's eye alone discerns his schemes to contaminate the world with false and ruinous principles, bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. Whatever in our practice is not as open as day belongs to the methods of the prince of evil. His methods are practiced even among Seventh-day Adventists, who claim to have advanced truth.—Letter 55, 1895 (September 19); TM 365, 366 *PCL 216.1*

Lift the standard higher—I tell you in the fear of God, the standard must be lifted higher and still higher. The presence of men in every position of trust in our institutions should have a purifying ennobling odor of his unselfish life; his generous, self-sacrificing spirit, his sympathy and love after Christ's likeness should purify the atmosphere. When he presides, his practical example is eloquent for good. His words in council come not from exalted human passions, come not from a forward self-sufficient, self-exalted spirit, but his unobtrusive virtues are of more value than weight in gold. He is more precious than mountains of gold and silver. *PCL 216.2*

The man in the midst of things of time and sense walks with God by faith. He keeps eternity in view, and self is hid with Christ in God. Indwelling godliness appears. It pervades his conversation, imparts to his character a steadfastness of purpose, sanctifies his interactions with saints and sinners. He carries with him a moral efficiency. He feels that he has no right to be sharp, or dictatorial, or arbitrary in any of his decisions. For God is his Master, not the human agent. Men of this mold are the only true representatives of Jesus Christ.—MS 45, 1893 (c. 1893) *PCL 217.1*

Counsel for educational leaders*See also Counsels to Parents, Teachers, and Students.

Plead for wisdom—There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of His work in the earth. We must look to God for guidance and wisdom; we must plead with Him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us.*PCL 217.2*

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner.—RH, October 21, 1909*PCL 217.3*

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls before Him, and we shall see of His salvation.—MS 23, 1909 (May 19)*PCL 218.1*

Carefully manage the work—The financial management in some of our schools can be greatly improved. More wisdom, more brain

power, must be brought to bear upon the work. More practical methods must be brought in to stop the increase of expenditure, which would result in indebtedness. In Battle Creek and College View altogether too much money has been invested in buildings, and more than was necessary has been spent in furnishing the school homes.*PCL 218.2*

When the managers of a school find that it is not meeting running expenses, and debts are heaping up, they should act like levelheaded businessmen and change their methods and plans. When one year has proved that the financial management has been wrong, let wisdom's voice be heard. Let there be a decided reformation. Teachers may manifest a Christlike excellence in serious, solid thinking and planning to improve the state of things. They should enter heartily into the plans of the managers and share their burdens.—6T 210 (1900)*PCL 218.3*

Unite parents and teachers—Since parents so rarely acquaint themselves with the teacher, it is the more important that the teacher seek the acquaintance of parents. He should visit the homes of his pupils and gain a knowledge of the influences and surroundings among which they live. By coming personally in touch with their homes and lives, he may strengthen the ties that bind him to his pupils and may learn how to deal more successfully with their different dispositions and temperaments.*PCL 219.1*

As he interests himself in the home education, the teacher imparts a double benefit. Many parents, absorbed in work and care, lose sight of their opportunities to influence for good the lives of their children. The teacher can do much to arouse these parents to their possibilities and privileges. He will find others to whom the sense of their responsibility is a heavy burden, so anxious are they that their children shall become good and useful men and women. Often the teacher can assist these parents in bearing their burden, and, by counseling together, both teacher and parents will be encouraged and strengthened.—Ed 284, 285 (1903)*PCL 219.2*

Choose wise managers—Wherever schools are established, wise managers must be provided, “able men, such as fear God, men of truth, hating covetousness,” men who will do their very best in the

various responsibilities of their positions. Business ability they should have, but it is of still greater importance that they walk humbly with God and are guided by the Holy Spirit. Such men will be taught of God, and they will seek counsel of their brethren who are men of prayer.—6T 215 (1900)*PCL 219.3*

Work from pure motives—The managers of our schools must labor with pure motives. In their unselfishness they will remember that other parts of the great harvest field will require the same facilities that are provided for the school under their care. In every plan they will remember that equality and unity are to be preserved. They will carefully estimate the expense of every undertaking and will endeavor not to absorb so large an amount of money as to deprive other fields of necessary facilities.—6T 215, 216 (1900)*PCL 220.1*

Teach lessons learned to the church—The Lord would have painstaking efforts made in the education of our children. True missionary work done by teachers who are daily taught of God would bring many souls to a knowledge of the truth as it is in Jesus, and children thus educated will impart to others the light and knowledge received. Shall the members of the church give means to advance the cause of Christ among others and leave their own children to carry on the work and service of Satan?*PCL 220.2*

As church schools are established, the people of God will find it a valuable education for themselves to learn how to conduct the school on a basis of financial success. If this cannot be done, close the school until, with the help of God, plans can be devised to carry it on without the blot of debt upon it. Men of financial ability should look over the accounts once, twice, or thrice a year, to ascertain the true standing of the school and see that enormous expenses, which will result in the accumulation of indebtedness, do not exist. We should shun debt as we should shun the leprosy.—6T 217 (1900)*PCL 220.3*

Counsel for missionary leaders ^{*See also Christian Service.}

Begin aright—There is great importance attached to the starting in right at the beginning of our work. I have been shown that the work in England has been bound about without making that decided advancement that it might have made if the work had commenced right. Far more might have been done with different modes of management, and there would have been less means actually taken from the treasury. We have a great and sacred trust in the elevated truths committed to us.—Letter 14, 1887 (June 18); Ev 89, 90 *PCL 221.1*

Teach truth in new territories—Our growth has been, in untried fields, generally slow because of the seventh-day Sabbath. There stands a sharp cross directly in the way of every soul who accepts the truth. *PCL 221.2*

There are other truths, such as the nonimmortality of the soul, and the personal coming of Christ in the clouds of heaven to our earth in a short time. But these are not as objectionable as the Sabbath. Some will conscientiously accept the truth for its own sake, because it is Bible truth, and they love the path of obedience to all the commandments of God. These objectionable features of our faith will bar the way to many souls who do not wish to be a peculiar people, distinct and separate from the world. Therefore, great wisdom is required to be exercised in the matter of how the truth is brought before the people. There are certain clearly defined ends to gain at the very introduction of missionary effort. If the plans and methods had been of a different character, even if they necessarily involved more outlay of means, there would have been far better results.—Letter 14, 1887 (June 18) *PCL 221.3*

Introduce new truth carefully—Remember that great care is to be exercised in regard to the presentation of truth. Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses. The teachings and love of Christ will soften and subdue the soil of the heart for the good seed of truth.—Letter 14, 1887 (June 18); Ev 142 *PCL 222.1*

At some places there should be a slow beginning. This is all they

can do. But in many places the work can be entered into in a more thorough and decided manner from the very first. But there must be no haphazard, loose, cheap manner of work done in any place. The work in Old England might have been much further advanced now than it is if our brethren had not tried to move in so cheap a way. If they had hired good halls, and carried forward the work as though they had great truths which would be victorious, and [as though] God would have them start in to make the very first impression the very best that could be made as far as they go, the work would have advanced more than it has.*PCL 222.2*

Keep up the elevated character of the missionary work. Let the inquiry of both men and women associated in the missionary work be, What am I? and what ought I to be and do? Let each worker consider that he cannot give to others that which he does not possess himself. Therefore, he should not settle down into his own set ways and habits, and make no change for the better. Paul says, "I have not attained, but I press forward." (Philippians 3:12). It is constant advancement and improvement, and reformation that is to be made with individuals, to perfect a symmetrical, well-balanced character.—Letter 14, 1887 (June 18)*PCL 222.3*

Personal defects not to impede truth—While it is well to exercise economy, let the work of God ever stand in its elevated noble dignity. As you are to begin work in a new mission, be careful that your defects are not exalted as virtues, and thus retard the work of God. It is testing truths we are bringing before the people, and in every movement these truths should be elevated to stand in moral beauty before those for whom we labor. Do not throw about the truth the peculiarities of your own character, or your own manner of labor. . . . Do not cheapen the work of God. Let it stand forth as from God. Let it bear no human impress, but the impress of the divine. Self is to be lost sight of in Jesus. . . .*PCL 222.4*

Much has been lost through following the mistaken ideas of some of our good brethren. Their plans were narrow, and they lowered the work to their peculiar ways and ideas so that the higher classes were not reached. The appearance of the work impressed the minds of unbelievers as being of very little worth— some stray offshoot of religious theory entirely beneath their notice. Much also

has been lost through want of wise methods of labor.—Letter 12, 1887 (June 25)*PCL 223.1*

Use creativity—God’s workmen must be many-sided men; that is, they must have breadth of character, not be one-idea men, stereotyped in one manner of working, getting into a groove, and being unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances they have to meet. All should be constantly seeking to develop their minds evenly and to overcome ill- balanced characteristics. This must be your constant study if you make a useful, successful laborer. God would have you, old as you are, continually improving and learning how you can better reach the people.—Letter 12, 1887 (June 25)*PCL 223.2*

Be wise and adaptable—The worker in foreign fields will come in contact with all classes of people and all varieties of minds, and he will find that different methods of labor are required to meet the needs of the people. A sense of his own inefficiency will drive him to God and to the Bible for light and strength and knowledge.*PCL 223.3*

The methods and means by which we reach certain ends are not always the same. The missionary must use reason and judgment. Experience will indicate the wisest course to follow under existing circumstances. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is best not to be too abrupt.—GW 468 (1915)*PCL 224.1*

Share the load—Be careful how you build, for it is for time and for eternity. Counsel together, have your seasons of prayer together; make no move independently or in opposition to one another. Christ is our living head, and we are members of His body, and all dependent upon the head. It is not our Lord’s plan that any member of His body shall suffer for want of proper exercise, for if one member suffers, all the members suffer with it. If one member is enlightened and honored of God, all rejoice. —Letter 4, 1890 (March 9)*PCL 224.2*

Banish jealousy and envy—There should be no strife, no envying,

no seeking for supremacy. The work is sacred and holy, and God forbid that you [missionaries in Africa] should give to those for whom you labor an example of coldness, selfishness and avarice. If your work has been done in human wisdom, it will bear your mold, it is marred in your hands. Your work is of an exalted character, and should not be in any way so marred as to make it unacceptable and unattractive. Your discourses must be followed by a holy life. Precious lessons of love, confidence, respect for one another, must be given both in and out of the desk. You must live that which you teach. As laborers together with God, you must first come close to one another, for God's instruments must not work at cross purposes. Constantly educate yourselves to be one, as Christ was one with the Father, each improving his entrusted talents.—Letter 4, 1890 (March 9)*PCL 224.3*

Harmonize and employ talents and gifts—Brethren, let all see that you are living out the lessons of Christ. If any one of the workers thinks that his way is perfect, and that the brethren do not appreciate his wisdom and experience, it is a positive evidence that he is not learning meekness and lowliness of heart in the school of Christ. The transforming grace of Christ always leads to meekness and humility. The Lord is not dependent upon us to do His work; He has given us the great privilege of cooperating with Him. You may have diverse temperaments, and yet be laborers together with God, all working in harmony, and when all your ability is put into the work, you will accomplish the best results. In doing the Lord's work we cannot follow our own judgment and peculiar notions. We must work with an eye single to the glory of Christ. Do not talk about that which cannot be done, but of that which can be done through the strength given you of God. "The silver is mine, and the gold is mine, saith the Lord of hosts," and "the cattle upon a thousand hills" (Haggai 2:8; Psalm 50:10).—Letter 4, 1890 (March 9)*PCL 225.1*

Pray and counsel together—Be sure to pray and counsel together before coming to decisions and laying your plans, and then, in the spirit of Christ, push the work unitedly. If one of your number decides that he cannot cooperate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God, and resort to prayer, for you cannot and must not attempt to work at

variance.—Letter 4, 1890 (March 9)*PCL 225.2*

Trust God—The worker in a foreign field must carry in his heart the peace and love of heaven; for this is his only safety. Amid perplexity and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to the hand that never lets go, saying, “I will not fail nor be discouraged.” He must be a close Bible student, and should be often in prayer. If, before talking with others, he will seek help from above, he may be assured that angels of heaven will be with him. At times he may yearn for human sympathy, but in his loneliness he may find comfort and encouragement through communion with God. Let him be cheered by the words of the Saviour, “Lo, I am with you alway, even unto the end of the world.” (Matthew 28:20). From this divine Companion he will receive instruction in the science of soul saving.—GW 469 (1915)*PCL 226.1*

Empower local decision-makers—The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants. Circumstances will arise which demand immediate action, and it will be necessary that those who are right on the field should take hold of the interest, and do the thing that is necessary to be done under the guidance of the Holy Spirit. Should they wait in a time of crisis for direction to come from Battle Creek as to what they should do, they might lose much. The men who are handling the work should be faithful stewards of the grace of God. They should be men of faith, and they should be encouraged to look to God, and to trust in Him.—Letter 58, 1895 (May 7); TM 213*PCL 226.2*

Train foreign workers—Even at this eleventh hour, there should be decided advancement made in the matter of a special preparatory work. In all our Conferences there should be well-organized plans for the instruction and training of those who desire to give themselves to the cause of God. Our city missions afford favorable opportunities for education in missionary labor; but these are not enough. There ought to be connected with our schools the

best possible facilities for the preparation of laborers both for home and foreign fields. There should also be in our larger churches special training schools for young men and women, to fit them to become workers for God. And far more attention should be given by our ministers to the matter of assisting and educating younger laborers.*PCL 227.1*

When an effort is made to introduce the truth in an important place, our ministers should give special attention to the instruction and training of those who are to cooperate with them.—HS 281 (1886)*PCL 227.2*

Help the Master Builder—The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God.—HS 136, 137 (1886)*PCL 227.3*

Foster unity in judgment and purpose—Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified.—HS 137 (1886)*PCL 228.1*

Beware of entanglements—The presentation before me is not encouraging. Divine foresight is needed to see the result of business transactions between parties that it is next to an impossibility to unify. The missionary work is a great and grand work, and those whom God has made stewards in trust must not

feel at liberty to unite in any confederacy which God, who sees the end from the beginning, cannot justify and endorse as glorifying His holy name. God must be consulted as to how His work shall be advanced without having woven into it one thread of selfishness. God will work. He will furnish means for the carrying forward of His work without entanglement. His work is not to be bound about because men choose to act out perverse human nature instead of submitting to be molded and fashioned after the divine similitude.—MS 31, 1900 (June 18)*PCL 228.2*

Represent truth wisely—We have to use wisdom in representing the truth. Our speech must be tempered, else we cut ourselves off from gaining access to those who need help. The wisdom of angelic agencies must be imparted to human instrumentalities, else the door will be closed to the message the people need. “Be ye wise as serpents and harmless as doves.” . . .*PCL 228.3*

The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in this world. The men God has appointed to do His work must be emptied of self. Let Jesus in. Open the door of the heart to the heavenly Guest. Let no man be looked up to as God. When those who come nigh God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected. . . .*PCL 229.1*

God designs that men shall be drawn constantly upward by the strong moral attraction of that which is above. Had the workers in Africa remembered this, they would have done a great work by their god-fearing, unselfish attitude.—Letter 187, 1899 (November 16)*PCL 229.2*

Counsel for physicians and sanitariums* See also Counsels on Health.

I desire if possible to impress the minds of our physicians and managers with the importance of giving so pure and righteous a representation of God that the world will see Him in His beauty. I desire them to be so filled with the Spirit that dwelt in Him that worldly policy will have no power to divert their minds from the work of presenting to men the grand, wonderful possibilities before every soul who receives and believes in Christ.*PCL 229.3*

. . . Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth.—MS 27, 1902 (February 23)*PCL 229.4*

Passion for the lost—All our institutions should be missionary agencies in every sense of the word. No work is to be allowed to hinder the work of soul saving. In every institution there is missionary work to be done. From the manager down to the humblest worker, all should feel a responsibility for the unconverted among their own number. They should put forth earnest efforts to win them to Christ. As a result of such effort many will be won to the Saviour and will become faithful and true in service to God.—Letter 58, 1902 (April 9); MM 182*PCL 230.1*

Kind, thoughtful managers—Your [Bro. Rice] sincerity may not be doubted, your uprightness may not be questioned. But sincerity and uprightness will not atone for a lack of kindness and conciliation. Remember that there are those who have an interest in the institution fully as great as the interest you have in it. Do nothing without counseling with your brethren. Your conduct is so lacking in kindness and sympathy that the good you possess is evil spoken of. Your management is not only an offense to your brethren, but an offense to God. The course you pursue in choosing a few as favorites is against you.*PCL 230.2*

You must live and work for Christ's sake. Selfishness is to have no part in the work of God. The desire to have one's own way, contrary to the judgment of coworkers, is to find no place in our institutions. "All ye are brethren" (Matthew 23:8). A spirit of love and tenderness

is to be shown. In our sanitariums, and in any institution, kind words, pleasant looks, a condescending demeanor are of great value. There is a charm in the interactions of men who are truly courteous. In business transactions what power for good a little condescension has!*PCL 230.3*

How restoring and uplifting the influence of such dealing upon men who are poor and depressed, borne down to the earth by sickness and poverty! Shall we withhold from them the balm that such dealing brings?*PCL 230.4*

It may seem to you that in dealing thus you will lose money, but it is not so. Far greater than the apparent loss will be the gain. God marks our every action as we deal with the suffering and afflicted. If men realized how much hope and courage could be inspired in hearts by condescension, how different would be the condition of things in our world!—Letter 30, 1887 (June 11)*PCL 231.1*

Those who deal with human minds must cultivate self-control, patience, kindness, forbearance, and Christlike love. These souls may be their companions through the ceaseless ages of eternity. There is no respect of persons with God. All with whom we stand related, in any capacity, should see in us Christlike attributes, not satanic. Everything should be set in order and everything guarded against that would cast a shadow over the religious life of the workers, or the soul of one who has not accepted Christ, thus making His salvation more difficult.*PCL 231.2*

Let all in the sanitarium, whether high or low, take heed that not one soul with whom they are connected shall suffer from their peculiar selfish, egotistical notions. Be broad, noble and Christlike; and this comprehends all goodness and faithfulness. —Letter 22, 1890 (May 20)*PCL 231.3*

I call upon those who stand as presidents and overseers in our institutions to change. Altogether too much of the natural tendency of the human heart is revealed, which has nothing to do with Christ, but everything to do with self. Hear the words of the Lord to you: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have

a quarrel against any: even as Christ forgave you, so also do you.” .
..PCL 231.4

Kindness and courtesy, gentleness and grace, must be revealed in the men who bear high responsibilities. Then there will be unity, and love will be exercised toward all, for they will have “put on the new man, which is renewed in knowledge after the image of him that created him.”—Letter 101, 1899 (July 3)PCL 232.1

If those in positions of trust have the love of God in the heart, and the fear of God before them, they will be kind, considerate, patient. By precept and example they will show that when dealing with their erring fellow creatures, they follow Christ’s example. Superiors, inferiors, and equals are all amenable to one law, the Ten Commandments. Old and young are to fear God with the whole heart. For master and servant the standard is: He will keep the way of the Lord, to do justice and judgment. The curse of God and not His blessing will be upon those who do not meet this standard.—MS 11, 1889 (August 10)PCL 232.2

God holds the managers of His institutions accountable to treat the youth in the employ of these institutions with courtesy, respect, and fatherly kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Our first work, as the Lord has presented it to me, is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in our presence.—Letter 58, 1902 (April 9); MM 182PCL 232.3

Leading with integrity—Those who control others should first learn to control themselves. Until those in responsibility learn this lesson, they cannot act the part of a Christian in their work of overseeing others. They are to abide in Christ, speaking as He would speak, acting as He would act—with unfailing tenderness and compassion. They are not to think, because they are in a position of responsibility, that they are at liberty to bear down on those connected with them. To the one who manages, God has given a measure of power, but this power he is to exercise in a pleasing and agreeable manner.PCL 232.4

Let those who have been exalted to the high position of managers in the Lord’s institutions, who are set as guardians of their fellow

workers, pray to the Lord most earnestly for His grace. . . . Let them submit to Him in all things and make a solemn covenant with Him that they will set a guard over the door of their lips, remembering that they are representatives of the heavenly kingdom, and that, therefore, they are to live lives of a higher order than the worldling who has not received Christ. —Letter 108, 1902 (July 14)*PCL 233.1*

Counsel for publishing leaders *See also The Publishing Ministry.

I have been shown that there is a great want of personal piety among the workers in the office [Review and Herald], nearly every one of them, and that their unsanctified wisdom is the result of a lack of connection with God. They take very little time to seek God's counsel with humble contrition of soul, with earnest searching of heart; self-sufficient, they walk in the sparks of their own kindling. The spiritual atmosphere which surrounds their soul does not make manifest that they have constant reliance upon God.*PCL 233.2*

The most sacred truths are fast losing their preciousness and sanctity to them, because they do not have a full connection with God and receive the things that be of God. Unless the converting power of God shall be felt upon the hearts and characters of men in positions of trust, they will not, cannot be one with Christ, keeping the way of the Lord; but like the Pharisees in the days of Christ, they will teach the doctrines and commandments of men, and the Lord will have no more use for them. They cannot be laborers together with God while they keep the spirit that has actuated them in the past. They have felt but little respect for those who have stood under the direction of God in seeking counsel from Him who is mighty in wisdom in founding and building up His great work in the earth.*PCL 233.3*

The consecration, the vital piety, the humility which God requires, does not exist among them. Self is exalted, and Jesus is not glorified. Jesus, the blessed and only potentate between God and man, is not working with them. Satan's insinuations are credited, and plain commands of God in regard to mercy and tender compassion are ignored. Those who are handling sacred truths in the publishing work, or in any branch of the cause of God, are invited of God to put forth their highest mental and moral energies, to study continually in their business line, not the will of men, but the will of God.—MS 6, 1890 (November 25)*PCL 234.1*

Workers with talent and influence—All the ability that can be connected with the institution, through disinterested effort, should be brought in to make it a success, a living, working agent for God. Consecrated workers who possess talents and influence are the

ones whom the publishing houses need.*PCL 234.2*

Every worker will be tested as to whether he is laboring for the advancement of the Lord's institution, or to serve his own interests. Those who have been converted will give daily evidence that they are not seeking to use for their personal benefit the advantages and knowledge they have gained. They realize that divine providence has given them these advantages, that, as the Lord's instrumentalities, they may serve His cause by doing superior work. . . .*PCL 234.3*

Let the workers enlist all their energies in the effort to gain advantages for the Lord's work. In doing this they themselves will gain strength and efficiency.—7T 198 (1902)*PCL 235.1*

Missionary houses—Our publishing houses were erected to do a work for the Lord, to send heavenly light to all parts of the world, to bring precious souls into the fold. Let the office be a missionary plant to do a work for the Master in the conversion of souls. Work and watch and pray for souls as they that must give an account. This year try the Lord's prescribed remedy for evil. Let every man do that which the Lord requires him to do, looking unto Jesus, who is the owner of every soul. Let the workers who have to act a part in this firm remember that God calls them to be a convention of Christian workers, a spectacle to the world, to angels, and to men. —Letter 2, 1900 (January 3)*PCL 235.2*

When course corrections are needed

No dictatorial power—An example has been set in our institutions which has done great harm. A spirit has been cherished which needs to be entirely put away. This lording it over God's heritage must no longer be tolerated. The directors of God's work must be men who have learned to seek Him in prayer, to be guided by His Spirit, men who realize the importance of being filled with wisdom from above. Those in our institutions, from the highest to the lowest, need to humble themselves before God. There must be a revival of the Holy Spirit in human hearts. The kingly authority exercised by man over his fellow man is no longer to find recognition in our institutions. No man is to feel that he can be conscience for another.*PCL 235.3*

Mutual dependence is the law of the universe. The principles of truth are worked out through different instrumentalities, but there is one head over all, working through all and in all, to reveal the character of God to the world.*PCL 236.1*

In the carrying forward of the cause of God, there is to be no injustice, no impartiality. In the heavenly courts the choicest treasures of God are prepared for His people, that they may work for Him in the fragrance of His love.—Letter 61, 1901 (June 28)*PCL 236.2*

If those whom God in His providence has placed in responsible positions in His institutions are sharp, exacting, dictatorial, overbearing, the institutions with which they are connected will suffer great loss. The effect of their course will react on them, robbing them of peace and rest.*PCL 236.3*

A strong will is a blessing if sanctified to God. Put your [Bro. Rice] will on the side of God's will. Let your life be controlled by the wide, generous principles of the Bible, the principles of good will, kindness, and courtesy. Place less confidence in self. Remember that in a multitude of counselors there is safety.*PCL 236.4*

No one in an institution, not even the superintendent, should take the position that he is free to follow his own judgment in all things. Let no one think that he knows so much that he no longer needs to

learn. Unless we are constantly learning of Christ, and unless we are willing to take counsel and advice from our brethren, we shall fail in our work, for we shall become self-sufficient; and with those who are self-sufficient God cannot work.—Letter 30, 1887 (June 11)*PCL 236.5*

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. —GCB, April 3, 1901; LDE 53*PCL 236.6*

Remove climate of criticism—The Holy Spirit stands ready to work man if he will submit to the working. But you [managers of institutions] feel fully capable of working yourselves. You are too apt to criticize others. You may criticize yourself as much as you please, but refrain from criticizing your fellow workers, for if you do this, you will be left to your own ways.—Letter 101, 1899 (July 3)*PCL 237.1*

Reformation is called for by the Watcher. When the work is accomplished that should be accomplished in the minds and hearts of those brought together in our institutions as Christian workers; when every phase of the work is done with an eye single to the glory of God; when murmuring and strife are put far away; when the upward lines of advance that Christ and conscience point out are not disputed, then the Holy Spirit will have a chance to work on the hearts that need converting. As matters now stand, those who should be educators are sometimes fickle and impatient, given to murmuring and faultfinding. Day by day they deal out these objectionable attributes to those connected with them. They are far from being harmless, blameless, and without rebuke.—Letter 148, 1899 (September 24)*PCL 237.2*

Eliminate harmful speech—Sometimes those who are officiating as overseers need themselves to be under an overseer. A decided reformation is needed in the work of some who fill positions as managers. How much the helpers in the various lines of God's work might be helped if the managers were themselves managed by the Spirit of God.*PCL 237.3*

You [Bro. Boeker] are in danger. It is necessary for me to say that

by the sharp words that you speak you dishonor Christ. . . . But no one should be dealt with in a harsh, domineering manner. You may think that this way of acting and speaking will reform wrongs, but you will find that it will increase wrongs.—Letter 196, 1901 (September 18)*PCL 237.4*

Avoid seeking undue advantage—The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit and their whole life experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ engages in sharp dealing and pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from Him, just as Satan planned it should be.*PCL 238.1*

This hard-heartedness on the part of men who claim to believe the truth Satan charges to the influence of truth itself, and thus men become disgusted and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel.*PCL 238.2*

Men think they are representing the justice of God, but they do not represent His tenderness and the great love wherewith He has loved us. Their human invention originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practiced, becomes as truth to them. Thus the purpose of the satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds.*PCL 238.3*

But how do men fall into such error? By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action, and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as

representatives of God. These are false gods. —Letter 55, 1895 (September 24); TM 363, 364*PCL 238.4*

Turn from self-serving—Some who have been long in Battle Creek, and who ought to be responsible men, are occupying positions of trust in name only. They have been made guardians of our institutions; but their course of action shows that they have no special interest in them nor burden for them. Their thoughts center upon themselves. If we were to judge them by their works we should decide that they consider their own energies too precious to be exercised for these instrumentalities of God, unless they can secure temporal advantages to themselves. These are neglecting to keep the fort, not because they cannot do it, but because they are self-caring, and are content to rock themselves to sleep in the cradle of carnal security.—4T 512 (1880)*PCL 239.1*

Here in this world, even in connection with sacred responsibilities, there is manifested an eagerness to obtain high positions, to rule, to guide, to control. But of Christ we read that, though in the form of God, He thought it not robbery to be equal with God. Those who are in connection with heaven are not to snatch at power as did Satan in the heavenly courts.—Letter 39, 1898 (March 27)*PCL 239.2*

The Pharisees and the scribes and elders in Christ's day manifested an avaricious spirit. This brought them under the control of Satan, and was the main cause of their hatred to Christ, because His teachings and His example rebuked everything of this character. If this spirit should be cherished in our institutions under any policy, God cannot abide there. There should not a grasping spirit toward their brethren, for this is not heaven-born but from beneath. Any injustice done to one of God's children is registered in the books as done unto Christ, as done unto His saints. That success which is gained in taking advantage of another in sharp-dealing will prove to be loss in the end. And that which appears to be failure through the practice of principles that represent the life of Christ is divine success.—Letter 34, 1886 (March 1)*PCL 239.3*

The word of the Lord to those connected with His institutions is, "Be ye clean, that bear the vessels of the Lord." Isaiah 52:11. In all our institutions let self-seeking give place to unselfish love and labor for

souls nigh and afar off. Then the holy oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the truths of His word.*PCL 240.1*

The love and fear of God, the sense of His goodness, His holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department.—7T 148, 149 (1902)*PCL 240.2*

Cause for termination

Let everyone be assured that a worldly policy and a worldly spirit are not sanctified by connection with God's institutions. If Christ were on earth today, He would cleanse His institutions of everything unlike the pure principles of heaven.*PCL 240.3*

Those who have had these principles kept before them, and yet continue to go contrary to them, should be separated from the institutions. Those who, in their work in the institutions that are to give to the world a representation of God and of heavenly things do not give evidence of purity and elevation of character, should labor elsewhere.—Letter 165, 1901 (November 6)*PCL 240.4*

Here are the very words that we want to bring into our life practice. The men that have long stood in positions of trust while disregarding the light that God has given, are not to be depended upon. God wants them to be removed.—GCB, April 3, 1901*PCL 241.1*

When change goes wrong

Many changes are made that might better never be made. Often, when workers become discontented, instead of being encouraged to stay where they are and make a success of their work, they are sent to another place. But they take with them the same traits of character that in the past have marred their work. They will manifest the same un-Christlike spirit, for they have not learned the lesson of patient, humble service.*PCL 241.2*

I plead for a different order of things. Changes must be made in the groups of workers in our conferences and institutions. Men of efficiency and consecration must be sought for and encouraged to connect with the burden bearers as helpers and colaborers. Let there be a harmonious union of the new and the old, in the spirit of brotherly love. But let not changes of management be made abruptly in such a way as to bring discouragement to those who have labored earnestly and successfully to bring the work to a degree of progress. God will not sanction anything done to discourage His faithful servants. Let the principles of justice be followed by those whose duty it is to secure the most efficient management for our publishing houses, our sanitariums, and our schools.—7T 280 (1902)*PCL 241.3*

Chapter 10 - Managing God's Money

Work God's vineyard

The men in positions of trust should regard the means they handle as God's revenue and use it in an economical manner. When there is an abundance in the treasury, they are not to invest it in adding building to building in places already provided with memorials for God. Hundreds of other places are in need of this money, that they, too, may have something established to represent the truth. All parts of the Lord's vineyard are to be worked.*PCL 242.1*

The power to use and disburse the Lord's money is not to be left to the judgment of any one man. An account must be given for every dollar expended. God's means is to be used at the proper times and in the right places, that it may be a blessing, and also an object lesson of how He works, in accordance with principles of equity, justice, and righteousness.—MS 154, 1902 (October 24); MM 165*PCL 242.2*

Never take action to narrow and circumscribe the work unless you [G. I. Butler] know that you are moved to do so by the Spirit of the Lord. Our people are doing work for foreign missions, but there are home missions that need their help just as much as these foreign missions. We should make efforts to show our people the wants of the cause of God and to open before them the need of using means that God has entrusted to them to advance the work of the Master both at home and abroad.—Letter 5, 1885 (October 31); TM 299, 300*PCL 242.3*

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Strict integrity required

The president of the conference should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved, and the second and third will follow in the same line of fraudulent deception.—Letter 4, 1896 (July 1)*PCL 243.1*

The accounts of every business, the details of every transaction, pass the scrutiny of unseen auditors, agents of Him who never compromises with injustice, never overlooks evil, never palliates wrong.—Ed 144 (1903)*PCL 243.2*

The means that come into the hands of the workers in the Lord's cause belong to God and are to be used in an economical manner. When large sums of money are given to the work, let a portion of the means be laid by; for there will be emergencies to meet in the Lord's great vineyard.—Letter 149, 1901 (October 25); Ev 89*PCL 243.3*

Finances to be handled by consecrated businesspeople

The student of sacred history will observe that throughout the ages God has distributed the responsibilities of the varied interests of His work in the earth among men whose talents fitted them for service, and who by training might become skillful in the service required. . .
.PCL 243.4

In His work today, the Lord would be pleased to have those who are engaged in any part of His service, guard against the tendency to take upon themselves responsibilities that they are not called upon to bear. Some of His servants are to direct the business matters connected with His work in the earth; others are to look after the spiritual matters. Every laborer is to strive to do well his part, leaving to others the duties entrusted to them.*PCL 244.1*

For years the Lord has been instructing us to choose wise men—men who are devoted to God—men who know what the principles of heaven are—men who have learned what it means to walk with God—and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word.*PCL 244.2*

It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him. He must take time to study the Word and to examine self. If he closely searches his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God.*PCL 244.3*

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. It is time for our ministers to understand the responsibility and sacredness of their mission. There is a woe upon them, if they fail of performing the work which they themselves acknowledge that God has placed in

their hands.*PCL 244.4*

The finances of the cause are to be properly managed by businessmen of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find businessmen to look after the financial details of city work. If such men cannot be found, let facilities be provided for training men to bear these burdens.*PCL 244.5*

Men of experience in business lines, with a practical knowledge of bookkeeping, should be chosen to superintend the keeping of the accounts in our institutions at home and abroad. . . .*PCL 245.1*

Close investigation of the business transactions in various departments of the cause, are to be frequently made. This work must not be neglected. Never are we to sanction any transactions that imperil the purity of the Lord's church, and of His institutions, which are His appointed instrumentalities.*PCL 245.2*

Those in charge of the work have erred sometimes in permitting the appointment of men devoid of business tact and ability to manage important financial interests. A man's fitness for one position does not always qualify him to fill another position. Experience is of great value. The Lord desires to have men of intelligence connected with His work—men qualified for various positions of trust in our conferences and institutions. Especially are consecrated businessmen needed—men who will carry the principles of truth into every business transaction. Those placed in charge of financial matters should not assume other burdens— burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men.*PCL 245.3*

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. All may improve; no one needs to remain a novice.*PCL 245.4*

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. All the religious service and every branch of business are to bear the signature of heaven. —RH, October 5, 1905 *PCL 246.1*

The Lord's cause is always in need of men who are true and loyal, men who firmly adhere to right principles. Competent, faithful businessmen should be appointed to make close investigation of the business transactions of the men occupying positions of responsibility in the cause. This work has been strangely neglected. We must not sanction any transactions that imperil the purity of the Lord's church, and of His institutions, which are His appointed instrumentalities.—MS 81, 1900 (1900) *PCL 246.2*

It is a fearful thing to work in such spiritual blindness. But you [W. C. Sisley] see the policy. You see the result of going in debt, and going on and on by our institutions as though men had lost their reason. They build their towers without first sitting down and counting the cost. They do not consider how they must meet the armies in warfare with a limited number of men, or how to secure a larger number. *PCL 246.3*

All this shows a lack of wisdom and sound financiering ability. Men should have been employed in every country who have keen foresight as well as aftersight. There should be careful examination of the account of every conference, in every publishing house, and in every sanitarium, to see what disposition is made of the monies received. *PCL 246.4*

God wants faithful stewards. He will not accept such shoddy work as is done in advancing His kingdom in order to save a small sum of money. In these large establishments disinterested men must be employed to investigate all the transactions that pertain to the institution. Things have been left to drift, with incompetent accountants, half-fledged bookkeepers. Work has been done and means appropriated according to one man's ideas and judgment.

The means required to employ qualified, conscientious, God-fearing men for such an examination would have saved millions of dollars to the cause of God. But the Lord knows it all. We must now repent for our lax management. —Letter 43, 1900 (March)*PCL 247.1*

I have been shown that men have sat on the auditing committees who have not had discrimination or judgment.*PCL 247.2*

Farmers who have no real understanding of the situation of the workers have again and again brought real oppression and want into families. Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases has driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward fountain of life needs cleansing, and the human will needs to be under the sanctification of the Spirit of God. —Letter 31a, 1894 (October 27)*PCL 247.3*

Poor management impedes God's work

In the past, one set of men have tried to keep in their own hands the control of all the means coming from the churches and have used this means in a most disproportionate manner, erecting expensive buildings where such large buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced a hundredfold. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked.*PCL 247.4*

A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has passed from the treasurers and been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been introduced would have brought many souls to a saving knowledge of Christ.*PCL 248.1*

For years the same routine, the same “regular way” of working has been followed, and God’s work has been greatly hindered. The narrow plans that have been followed by those who did not lift up their eyes to see the fields all ripe unto the harvest and have not had clear, sanctified judgment have resulted in a showing that is not approved by God.*PCL 248.2*

God calls for a revival and a reformation. The “regular lines” have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility.—Letter 60, 1901 (June 28)*PCL 248.3*

Debt-free operations—God does not want His work to be continually embarrassed with debt. When it seems desirable to add to the buildings or other facilities of an institution, beware of going beyond your means. Better to defer the improvements until

Providence shall open the way for them to be made without contracting heavy debts and having to pay interest.*PCL 248.4*

The publishing houses have been made places of deposit by our people and have thus been enabled to furnish means to support branches of the work in different fields and have aided in carrying other enterprises. This is well. None too much has been done in these lines. The Lord sees it all. But, from the light He has given me, every effort should be made to stand free from debt.*PCL 249.1*

The publishing work was founded in self-denial and should be conducted upon strictly economical principles. The question of finance can be managed if, when there is a pressure for means, the workers will consent to a reduction in wages. This was the principle the Lord revealed to me to be brought into our institutions. When money is scarce, we should be willing to restrict our wants.*PCL 249.2*

Let the proper estimate be placed upon the publications, and then let all in our publishing houses study to economize in every possible way even though considerable inconvenience is thus caused. Watch the little outgoes. Stop every leak. It is the little losses that tell heavily in the end. Gather up the fragments; let nothing be lost. Waste not the minutes in talking; wasted minutes mar the hours. Persevering diligence working in faith, will always be crowned with success.—7T 206 (1902)*PCL 249.3*

In a vision of the night a short time ago, I was in council meetings. At these meetings words were spoken that savored of the human more than of the divine. The medical work in Great Britain was under consideration. Plans were proposed which, unless modified, would bind about the work and fail of relieving the situation. The General Conference was asked to pledge itself to raise a sum of no less than twenty thousand dollars, or to become responsible for that amount, to establish a sanitarium in Great Britain. Because Elder Daniells refused to consent to place this additional obligation upon the General Conference, he was severely reflected upon by some. But, under the existing circumstances, he felt that he was forbidden by the Lord to lay this burden upon the Conference. I honor Elder Daniells' judgment on this question. . . .*PCL 249.4*

But to return to the council meeting: Once more the One who has long been our Counselor, was present, to give us the word of the Lord. He said: "The Lord would not be glorified by your placing a yoke of debt upon the General Conference. In a special manner He has wrought to break from the necks of His people the binding yokes of debt which they have worn so long. The Conference must not again tread the same path that they have trodden."—MS 144, 1902 (November 9); CS 281*PCL 250.1*

When there is a seeking of the Lord and a confession of sin, when the needed reformation takes place, united zeal and earnestness will be shown in restoring what has been withheld. The Lord will manifest His pardoning love, and means will come to cancel the debts on our institutions.—Letter 163, 1901 (September 26); 8T 89*PCL 250.2*

When to seek loans—It is right to borrow money to carry forward a work that we know God desires to have accomplished. We should not wait in inconvenience, and make the work much harder, because we do not wish to borrow money. Mistakes have been made in incurring debt to do that which could well have waited till a future time. But there is danger of going to the other extreme. We are not to place ourselves in a position that will endanger health and make our work wearing. We are to act sensibly. We must do the work that needs to be done, even if we have to borrow money and pay interest.—Letter 111, 1903 (June 16); CS 278*PCL 250.3*

The question now before us is, Shall we try to secure the places that seem desirable in price and location, when we cannot tell where our money is coming from? Brethren Daniells, Knox, and others are opposed to the increasing of debts. But I am not prepared to say that we should not, under any circumstances, purchase land to which the Lord seems to have directed our minds, when there is no hindrance but the question of ready money, and which property, in the providence of God, we could soon pay for. We have to guard against mistakes on both sides. If we see a good opportunity to secure a building, as in Paradise Valley, I think it should be purchased.—Letter 167, 1902 (October 26)*PCL 251.1*

The idea that a sanitarium should not be established unless it could

be started free from debt has put the brake upon the wheels of progress. In building meetinghouses, I have had to borrow money in order that something might be done at once. I have been obliged to do this in order to fulfill the directions of God. For the last twenty years I have been borrowing money and paying interest on it to establish schools and sanitariums and to build meetinghouses. The institutions thus established and the churches built have been the means of winning many to the truth. Thus the tithe has been increased, and workers have been added to the Lord's forces.—Letter 167, 1904 (April 27)*PCL 251.2*

God would have the standard lifted higher and still higher. The church cannot abridge her task without denying her Master. Meetinghouses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with His people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest.*PCL 251.3*

In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfillment of God's promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, I will not fail nor become discouraged.—Letter 25, 1904 (January 12)*PCL 252.1*

Sunday afternoon I related to the congregation some of our experiences in Cooranbong, where in beginning the work we walked out in the providence of God. I spoke of the difficulties we encountered and of our struggle to obtain means. You remember how Elder Daniells was so burdened that he prayed all night in the open air for the Lord to send us the necessary means that we might carry out His will in that new, unworked field. You remember how we all worked and prayed and believed, knowing that without faith it is impossible to please God.*PCL 252.2*

The Lord gave messages to our brethren in Australia that then was

their opportunity to use their entrusted capabilities in the Lord's service. When they should act their part, walking and working in faith, practicing self-denial, then they would find that the Lord would work for them.*PCL 252.3*

Let not the words "found wanting" be written against God's people. While we should thankfully receive loans of money with interest, yet the Lord calls for larger freewill offerings. We must be careful about the matter of borrowing large sums of money; for often this will result in our being placed in a strait place afterward. There may be no trouble so long as those are living who have loaned the money; but when they become sick or die, a sudden call is sometimes made for their money. This money may have been invested in opening the work in new fields, and in order to meet this demand, we may be forced to borrow from the banks at a high rate of interest.*PCL 252.4*

Let us obtain all the means possible as straight gifts. If today more gifts were brought into the Lord's treasury, the sacrifice would yield a rich harvest.—Letter 330, 1908 (November 11)*PCL 253.1*

Learn from past financial mistakes—The General Conference has been presented to me as weighed down beneath heavy debt, and I have been shown that were this institution freed from this encumbrance, it would not lose its moral health and power of action by repeating the experience of the past. The General Conference should not be called upon to limit its resources by placing itself in the bondage of still greater indebtedness. The center of the work has been presented to me as a fountain which is to supply the great dearth of gospel teachers in places where the standard truth has never been lifted. Then let no voice be heard appealing for means to establish expensive buildings.*PCL 253.2*

And let none think that such a large outlay of means will bring in a proportionate revenue. This has been done again and again, and it has resulted in the loss of means to sustain the work of God; the grace of God, which should flow to all the parched places of earth, has been hindered. When once these large investments are made, there must be a continual outlay of means to maintain these institutions. These heavy draughts are sapping our supplies, and

when God's voice has spoken saying, "Go forward, and lift the standard in new fields," there has not been sufficient facilities with which to commence the work. Thus the enemy has worked to weaken the heart and head of the cause. —Letter 94, 1899 (June 16)*PCL 253.3*

God designs that we shall learn lessons from the failures of the past. It is not pleasing to Him to have debts rest upon His institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our institutions. Our churches can help in this matter if they will. Those members to whom the Lord has given means can invest their money in the cause without interest or at a low rate of interest, and by their freewill offerings they can help to support the work. The Lord asks you to return cheerfully to Him a portion of the goods He has lent you, and thus become His almoners.—RH, August 13, 1908*PCL 254.1*

When men in positions of responsibility are in such a hurry to establish some new institution that is untimely, the showing made is not only against the interests of the Lord's cause, but against the interests of the men who in human wisdom have tried to advance too rapidly. God is not glorified by those who attempt to go faster than He leads. Perplexity, embarrassment, and distress are the result. The Lord does not desire His representatives to repeat these mistakes; for the past record of such movements does not glorify Him.*PCL 254.2*

There are now in existence a few overgrown institutions the cost of which eternity alone will reveal. These have been expensive to the cause not only with respect to the amount of money actually expended in their erection and maintenance, but also with respect to the evils that have resulted in consequence of their establishment. Who can estimate the alienation, the strife, the heartburnings, the recriminations, that are directly traceable to the effort to establish some of our larger institutions? Many of these difficulties have never been healed.—MS 144, 1902 (November 9)*PCL 254.3*

A kind of frenzy has taken hold of the minds of men, leading them to do that which would absorb means without any prospect of afterward producing peace. Had this money been used in the way God signified it should be, workers would have been raised up and prepared to do the work that must be done before the coming of the Lord. The misappropriation of means shows me the need of the Lord's warning that His work must not be bound about by human projects, that it must be done in a way that will strengthen His cause.*PCL 255.1*

By working on wrong plans, men have brought debt upon the cause. Let not this be repeated. Let those at the head of the work move cautiously, refusing to bury the cause of God in debt. Let no one move recklessly, heedlessly, thinking, without knowing that all will be well.—MS 54a, 1901 (July 1)*PCL 255.2*

Educate members on tithes and offerings

Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world. I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which He has declared. To the obedient He will give rich blessings; to the transgressor a curse. Every man who bears the message of truth to our churches must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God means a curse upon the delinquent.—Letter 82, 1896 (September 10); TM 307*PCL 255.3*

There has been work you [R. F. Andrews] ought to have done that you have not done: to preach the truth everywhere just as it is, pleasant or unpleasant: to impress upon the churches and individuals their God-given responsibilities in tithes and offerings, in selling, and giving alms; impressing them that God had entrusted them with means that must be used to advance His work, that they were handling the Lord's money.*PCL 255.4*

The question is asked, "Will a man rob God?" And the reply comes, just as it will come from the conference over which you have presided, "Wherein have we robbed thee?" The answer comes from God's messenger, "In tithes and offerings. Ye are cursed with a curse: . . . even this whole nation" (Malachi 3:8, 9). The same sacred obligation rests upon you and upon the people.*PCL 256.1*

You have not done your duty as an overseer of the churches of God in Illinois.—Letter 6, 1883 (November)*PCL 256.2*

Many presidents of state conferences do not attend to that which is their work—to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithe is brought into the treasury. Malachi has specified that the condition of prosperity depends upon bringing to God's treasury that which is His own. This principle needs to be often brought before the men who are lax in their duty to God, and who are neglectful and careless in bringing in their tithes, gifts, and offerings to God. . . . They [the words of instruction on tithing in Malachi] are so positive

that no one who desires to understand his whole duty to God needs to make any mistake in the matter. If men offer any excuse as to why they do not perform this duty, it is because they are selfish, and have not the love and fear of God in their hearts.—Letter 82, 1896 (September 10); TM 305*PCL 256.3*

Determining wages

In this life those engaged in the ministry should receive fitting remuneration for their labor. They give their entire time, thought, and effort to the service of the Master; and it is not in the order of God that the wages paid them should be insufficient to supply the needs of their families. The minister who does his share according to his ability should receive his just due.*PCL 257.1*

The men who decide what each worker shall receive are to strive earnestly to meet the mind of God in their decisions. Some who have served on auditing committees have lacked in discrimination and judgment. At times the committee has been composed of men who had no real understanding of the situation of the workers, and who have again and again brought real oppression and want into families by their wrong decisions. Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases has driven them from the field.*PCL 257.2*

Scrupulous care should be shown in settling the accounts of the laborers. Those who are chosen to act on the auditing committee should be men of clear perception, acquainted with the work they are handling. They should be “able men, such as fear God, men of truth, hating covetousness” (Exodus 18:21).*PCL 257.3*

The minister should have a margin to work upon, for there are many calls made upon his financial resources.—GW 449 (1915)*PCL 257.4*

Those who are bearing administrative burdens in connection with God’s cause, can afford to be fair and true; they can afford to deal on right principles. When in a time of financial stress it is thought that wages must be reduced, let a circular be published setting forth the true situation, and then let those employed by the conference be asked whether, under the circumstances, they could do with less for their support. All the arrangements made with those in God’s service should be regarded as a sacred transaction between man and his fellow man. Men have no right to treat the workers as if they were inanimate objects, with no voice or expression of their own.—GW 452 (1915)*PCL 257.5*

The ministers that ought to be encouraged in the field have no inducement. They cannot live upon the small wages allowed them. The Word of God declares, “The hire of your laborers are kept back by fraud” (James 5:4). This is generally understood to apply to wealthy men who employ servants and do not pay them for their labor; but it means more than this; it applies with great force to those that are enlightened by the Spirit of God, who act out and work in any degree upon the same principle that these men do in hiring servants to do their work, and then grind them down to the lowest price.—Letter 6, 1883 (1883)*PCL 258.1*

Those who have charge of our institutions, the sanitarium, the college, the publishing house, the missions established in various places, are not to depart from the rules of strict integrity for any bribe or money consideration. There are those working in these institutions who are dependent for bread upon the means they earn. Often these workers labor just as hard and faithfully as the men who are paid three times as much. Be careful not to crowd down the wages of the poor below what their labor is worth. Beware lest any injustice be done them and they cry unto the Lord against you, for you will surely lose every dollar that has been wrongfully withheld from them.*PCL 258.2*

More than this, injustice or oppression on your part will lay a stumbling block for their souls. Many are receiving, in our institutions, the training for their life work. Be careful what influences are brought to bear upon them. The managers should carefully guard both the health and the morals of the workers. See that none are urged on, or even allowed, to ruin their physical and mental powers by overwork.*PCL 258.3*

It is not sharp reprimands that will keep your workers in the right path. It is the influence of a straightforward, just, unselfish management, that which heaven can commend as “good and faithful” (Matthew 25:21).—Letter 22, 1890 (May 20)*PCL 259.1*

Injustice—Those who made and executed the plans appropriating God’s entrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they reveal that they could

not be trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in His work.*PCL 259.2*

The action in this matter instituted in Battle Creek robbed the cause of God of money which He would have employed in advancing the work where the banner of truth has not been uplifted. The payment of such large wages was entirely contrary to the plan of God in any line of His work; it was contrary to the example of Christ in His life. The greatest Teacher the world ever knew gave every institution in our world a pattern of self-denying, self-sacrificing principle.*PCL 259.3*

Those who change God's order of things in order to follow the counsel of selfish men will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through Him their influence is bringing means into the treasury to sustain His cause. This action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord, without their consent and without understanding their situation. In many cases this action brings families into strait places, and those who have the power in their hands know little what may be the consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in the cause to have a voice in such transactions as it is of men employed in various branches of trade.*PCL 259.4*

God's cause can afford to be fair and true; it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the conference if, under the pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellow men. Men have no right to treat the workers together with God as though they were inanimate objects to be handled about without any voice or expression of their own.—Letter 31a, 1894 (October

The displeasure of God is kindled against those who claim to be His followers, yet allow consecrated workers to suffer for the necessities of life while engaged in active ministry. These selfish ones will be called to render an account, not only for the misuse of their Lord's money, but for the depression and heartache which their course has brought upon His faithful servants. Those who are called to the work of the ministry, and at the call of duty give up all to engage in God's service, should receive for their self-sacrificing efforts wages sufficient to support themselves and their families.—AA 340, 341 (1911)PCL 260.2

Sanctification through the truth bears fruit to the glory of God. Under its power men are stripped of the ambition that contends for the supremacy, stripped of the selfishness which leads men connected with our institutions to grasp, in their covetousness, all they can obtain from the treasury in large wages, when they know that their brethren, laboring just as hard in fields where the wear and tear is great, and often under heavy pressure of circumstances, do not receive much more than half of what they receive.PCL 261.1

The men in our institutions who have placed such a high estimate upon their own services are not sanctified by the Holy Spirit. They have not that sanctification which gives them sensitive consciences, leading them to love God supremely and their neighbor as themselves. Their influence and example are detrimental. They do that which they would not wish their brethren to know—they grasp from the treasury. They are blind, and cannot see that by so doing they are depriving others of the wages they should receive. Their selfishness shuts them away from the sanctification of the Spirit of God.—MS 94, 1899 (July 18)PCL 261.2

Disproportionately high wages—In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance—barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit

of the Master Worker. They practiced the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.*PCL 261.3*

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings. . . .*PCL 261.4*

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for He can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.—RH, January 4, 1906*PCL 262.1*

Those in our institutions who grasp at the surplus means disqualify themselves to understand what it means to be a partaker with Christ in His suffering.—MS 94, 1899 (July 18)*PCL 262.2*

The high wage plan should never have seen the light of day. Those in charge of our institutions have no greater burdens to carry than have the faithful workers in other parts of the Lord's vineyard. There will never be an end of the controversy which God has with the men

in positions of trust until thorough work is done in cleansing the institutions from the stain which has rested upon them.—MS 154, 1899 (November 18)*PCL 262.3*

God will provide

The means in our possession may not seem to be sufficient for the work; but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. If the work be of God, He Himself will provide the means for its accomplishment. He will reward honest, simple reliance upon Him. The little that is wisely and economically used in the service of the Lord of heaven will increase in the very act of imparting. In the hand of Christ the small supply of food remained undiminished until the famished multitude were satisfied. If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the bread of life.—DA 371 (1898)*PCL 263.1*

Seek God; believe in Him who has infinite resources. If we move wisely, putting our ability into the work, the good hand of God will be upon us. We must push forward the work, not waiting to see the funds in the treasury before we undertake it. God forbid that when His providence summons us to enter the fields white already to harvest, our steps should be retarded by the cry, “Our treasury is exhausted. We have no means to sustain the workers that are already in the field, and it is impossible for us to enlarge our operations.”—Letter 58, 1895 (May 7); TM 217*PCL 263.2*

Times are growing hard, and money is difficult to obtain; but God will open the way for us from sources outside our own people. I cannot see how anyone can take exceptions to the receiving of gifts from those not of our faith. They can only do so by taking extreme views and by creating issues which they are not authorized to do. This is God’s world, and if God could move upon human agents so that the land which has been in the hands of the enemy may be brought into our hands, so that the message may be proclaimed in regions beyond, shall men block up the way with their narrow notions? Such conscientiousness as this is anything but healthful. The Holy Spirit does not lead men to pursue such a course*PCL 263.3*

Let all be careful how they interpose themselves between God, the

great Master Worker, and His people. We should see and acknowledge the workings of His providence, and bow to His authority. Let every messenger of God attend to his own specific work, and not rush into a work that is simply after his own wisdom and devising. Let the Lord's messengers go unto the mercy seat, that they may receive wisdom and grace to know God, to understand His workings. Knowledge of God will give them well-balanced minds and sound judgment, that they will not move impulsively at this critical, important time of earth's history.—Letter 58, 1895 (May 7); TM 210*PCL 264.1*

Chapter 11 - Worker Relations

Those who would do the best and highest service for Jesus Christ must copy the Pattern in all their associations, business deals, and in spiritual things.—Letter 16d, 1892 (May 7)*PCL 265.1*

Positive relations

Respect for one another—We are to respect one another. In times of trial or perplexity, before we speak let us take time to think, to pray. At such times it is better to be silent than to utter hasty, unconsidered words. “Be still, and know that I am God.” O that we might glorify Him here upon earth, and that we might bring light and joy to others.*PCL 265.2*

We can help no one by scolding or by harsh words. God is greatly dishonored when some of His own children, who are trying to do His work, are grieved and injured by unjust words spoken by their brethren. We have none too many consecrated workers, not one. But there are too many who are bound up with self, and these need to humble themselves under the mighty hand of God.—MS 71, 1906 (September 11)*PCL 265.3*

Support for one another—In every place where there is any evidence that God is working to advance His own work and His own glory, let men be careful not to repress and discourage; for this is Satan’s way of working. There are plenty in the enemy’s ranks that will do this kind of work. Let God’s people stand shoulder to shoulder, heart to heart, voice with voice heard in words of encouragement and faith.—Letter 136a, 1898 (August 14)*PCL 265.4*

Those whom God is using are to occupy the position of learners and workers. They are to remember that God has appointed them individually, and are to leave God to work upon other minds. They are to leave others free to act according to God’s appointment. The will of every man is to be submerged in the will of God. No one is to regard his mind as the only mind that God is controlling. The one who is strong to do the will of God intelligently, who is using his mind in God’s service, will just as surely be united with others whom God is using. In what other way could the building of God be completed in all its parts, in perfect fitness and unity?—MS 94, 1898 (July 28)*PCL 266.1*

The Lord desires you [C. P. Bollman] to link up with your fellow workers. You are not to shut yourself up to yourself. Every day you

are to gain a stronger confidence that you are God's appointed agent, not to labor alone, but in union with those who have borne responsibilities. Let all the workers unite in counsel. You are to have no secret chamber, closed to some who have just as intense an interest in the work as you have. In the past, you have closed the door to these and opened it to some to whom you should have kept silent.*PCL 266.2*

The Lord would have you cultivate the spirit of companionship. If you wrap yourself about with garments of selfsufficiency, refusing to admit others into brotherly relationship, you will fail of gaining the experience that you need; and others also will be losers. Let your fellow workers see that you regard them as of value.—Letter 174a, 1902 (July 29)*PCL 266.3*

Confidence in fellow laborers—In our work we must consider the relation that each worker sustains to the other workers connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with this cause. We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds.*PCL 267.1*

Let us cherish a spirit of confidence in the wisdom of our brethren. We must be willing to take advice and caution from our fellow laborers. Connected with the service of God, we must individually realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and depressed.*PCL 267.2*

It is a mistake to withdraw from those who do not agree with our ideas. This will not inspire our brethren with confidence in our judgment. It is our duty to counsel with our brethren and to heed their advice. We are to seek their counsel; and when they give it, we are not to cast it away, as if they were our enemies. Unless we humble our hearts before God, we shall not know His will.—MS 29, 1907 (January 16); TM 500*PCL 267.3*

God would have you [A. G. Daniells, W. A. Colcord, N. D. Faulkhead, E. R. Palmer, and W. D. Salisbury] united in pleasant cords of companionship. As the Lord's workmen, you are to open

your plans one to another. These plans must be carefully and prayerfully considered, for the Lord will leave those who do not do this to stumble in their own supposed wisdom and superior greatness.—Letter 49, 1897 (September 1)*PCL 267.4*

When ministering brethren come together in council, let deference be shown to the expression of intelligent principles, let intellectual freedom be freely accorded to all. There should be unity and love and freedom in communicating one with another. It should be a pleasure to consult one with another, to compare ideas, and to review plans—to meet and write in hearty confidence and Christian fellowship [with] their ministering brethren. An atmosphere of goodness, confidence, and love should be diffused, for this is the assurance of the presence of the Holy Spirit. The presence of God should be felt, and the soul should be humbled in acknowledging the condescension of these brethren in planning for every soul for whom Christ has died, and thus hearts would be softened and broken.—Letter 53, 1894 (November 11)*PCL 267.5*

Exercise compassion—God requires us to exercise toward our brethren the compassion which we desire them to exercise toward us. God requires those who claim to believe the Bible, the standard of Christian character, to bring the Christlikeness into all their service, that not one particle of the salt shall lose its preserving influence. The Christlikeness is ever to be preserved. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every one in His service, for every church member, to perform. His people are to exalt the power of the law above human judgment. By bringing the entire being, body, soul, and spirit into harmony with the law, they are to establish the law.—Letter 79, 1901 (July 11)*PCL 268.1*

It is God's desire that discipline and order shall be maintained, but no arbitrary authority is to be shown. . . . Words which show that the heart is filled with the milk of human kindness have a great influence for good.—MS 81, 1901 (August 21)*PCL 268.2*

Walk humbly—Among the Lord's servants there is to be no commanding. No yokes are to be placed on the necks of God's blood-bought heritage. Every yoke is to be broken. . . .*PCL 268.3*

Take unto you the whole armor of God, and never forget the gospel shoes of peace. Go not to any man with a heavy tread or with anger in your voice. Let all God's servants, from those occupying the highest positions, to those in the lowliest service, walk humbly before Him.—MS 140, 1902 (November 6)*PCL 269.1*

Walk humbly with God. Esteem others better than yourselves, and study diligently the life of Christ. God will be the Counselor of all who with a sincere heart seek to know their duty.—Letter 218, 1907 (June 18)*PCL 269.2*

Unity of action—When Christ's prayer is fully believed, when its instruction is brought into the daily life of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden bonds of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified Himself can sanctify His disciples. United with Him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us.—MS 149, 1903 (December 31); 8T 243*PCL 269.3*

As workers we need to counsel together over difficult matters. It is right that brother should consult with brother. And it is our privilege, after we have done this, to bow together in prayer and ask for divine wisdom and counsel. But for one human voice to be a controlling power is a sad mistake, and this should not continue.—Letter 186, 1907 (May 29)*PCL 269.4*

Words of encouragement—We cannot know how many are the perplexities of our brethren, or how weary and worn they become with the difficulties of the work. I have been instructed that we are to guard carefully every word we utter, that we may not increase the perplexities of those who have to battle constantly with trials and discouragements. Let us not speak evil of these brethren, but let us seek to help them. Not much longer shall we have to battle with the difficulties of this life. . . .*PCL 269.5*

It is our privilege to speak words that will encourage our associates and fellow laborers; it is not our privilege to speak words that will depress. It is not wise for us to compare ourselves with other workers, speaking of their failings and raising objections to their

methods of labor. It would be no surprise if those who are laboring under grave responsibilities, and who have many trials to meet, should sometimes make mistakes. We should thank the Lord that we are not called to serve in their place. Their position calls upon them the censure and criticism of those who have educated themselves to find fault. Let us pray for those upon whom the Lord has laid responsibilities; for this is the duty of all God's workers.—Letter 204, 1907 (June 6)*PCL 270.1*

Care for senior ministers—If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work.—Letter 55, 1905 (January 30); 1SM 33*PCL 270.2*

Love for the erring—Intimate connection between imperfect, defective characters may often have as a result a great harm done to both persons, for Satan has more influence upon their minds than the Spirit of Jesus. They do not consider each other under a true and impartial light, but under the most unfavorable light possible. By trying to correct evil in a hasty, cross spirit, two evils will be created instead of correcting one. Mutual support is essential. It is the fruit of the Spirit which grows upon the Christian tree.*PCL 270.3*

. . . If every one feels free to utter hasty words, we shall have miserable hearts, miserable families, and in the church discord and dissension. But there is a Christlike way of settling all these things. The presence of Christ's love in the heart will lead to love the very ones who are astray and who are in the wrong. The absence of that love places the very one who professes the truth on the side of the enemy. He becomes a tempter for others and stirs them up to do wrong. Such a spirit could not remain in heaven. It is necessary to bring into one's life the power of self-control, for a character that did not have this would cause discord in heaven.—MS 24, 1887 (February 14)*PCL 271.1*

Patience—To every man God has given a work to do. This is a

solemn thought. Some will be regarded with suspicion by men who cannot discern spiritual things. Criticism will be freely given. But shall this stir up the passion of the human heart? Or will the voice of God's workman be heard in song:*PCL 271.2*

*"Rock of ages, cleft for me;
Let me hide myself in thee."**PCL 271.3*

The work of the very best of God's laborers will often be commented upon by men who have not a genuine experience in what it means to hide in Christ. Condemnation will be passed upon those who may be trying to do their work faithfully. Then is the time for God's workers, to show their gentleness, to hide in the cleft of the Rock. God's voice says to them, "Be still and know that I am God."—Letter 66, 1898 (August 26)*PCL 271.4*

To give way to passion, to pour forth a storm of harsh words, is setting a most objectionable example before the other workers. Such a course will spoil your [Bro. Boeker] influence and your religious experience. You will gain the name of not knowing how to deal with minds. There is a proper way to correct evils. Take the one apart that you have good reason to think needs words of caution, and speak to him quietly and calmly, as a Christian ought to speak to a fellow being. Never speak in a way that will stir the worst feelings of the heart. Thus you may place it forever beyond your power to help him spiritually. Thus you may lead him to lose confidence in those from whom he should receive light and help.—Letter 196, 1901 (September 18)*PCL 272.1*

Influence of Christian character—We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer walk with God. . . .*PCL 272.2*

I know from the light that God has been pleased to give me that those who have held responsible positions are inclined to feel that they have a right to exercise more authority than their positions justify them to. God will sanction no tyranny, no sharp dictation, for this naturally repels souls and they are unfavorably affected by the manifestation of this disagreeable spirit, which stirs up the worst passion of the human heart. If men in responsible office do not show partiality but exercise the patience and kindness of Jesus,

they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of Christian character will fall upon men as the sunbeams of heaven.—Letter 22, 1889 (January 18)*PCL 272.3*

Negative relations

Respect for individuals—For years appeals have been made to men in responsible positions, urging upon them the necessity of being kind, tenderhearted, [and always] to deal in a Christlike manner with those with whom they come in contact. . . .*PCL 273.1*

No one has a right to control another's mind, and judge for another, prescribing what is his duty. There are certain rights that belong to every individual, in doing God's service. No man has any more right to take these rights from us than to take life itself. God has given us freedom to think, and it is our privilege to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of any other human being.*PCL 273.2*

. . . You [J. E. and Emma White] belong to the Lord by creation and redemption. Man has no right to take away that which he cannot give. Our bodies, our souls, and our intellect belong to God. His stamp is upon us. . . .*PCL 273.3*

God deals with infinite tenderness with His heritage. He is not a tyrant, and no man, whatever may be his position or calling, has a right to be harsh and dictatorial. No one is approved of God in being severe, in bruising the souls of his fellow men.—Letter 92, 1895 (February 17)*PCL 273.4*

Favoritism—There should be no giving of special favors or attentions to a few, no preferring of one above another. This . . . is displeasing to God.—Letter 6a, 1890 (April); MM 146*PCL 273.5*

Selfishness—God calls for wholehearted, sympathizing, liberal, unselfish men. Christ's servants are to have His Spirit; they are to be lifted far above all littleness and cheapness of thought or action.*PCL 273.6*

God calls for nobility of dealing. He will not tolerate selfishness. All heaven is grieved by the management shown in some lines of His work. I am commanded to say that after sufficient trial, He will remove from His service every one who schemes to secure the advantage over another. God calls this robbery.—MS 99, 1902

(July 12)*PCL 274.1*

Little differences—Little differences dwelt upon lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered by the river of life.—Letter 149, 1903 (December 31); 8T 243*PCL 274.2*

The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.—Letter 77, 1893 (January 9)*PCL 274.3*

Ridicule—Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leaves the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause. —MS 61, 1890 (1890)*PCL 274.4*

A child may ask questions that experienced minds cannot answer. When a man makes criticism and opposition his stock in trade, he should not be placed in positions of trust; for he is as one who places a stone in front of the carriage wheel to hinder its progress, instead of behind the wheel, to keep it from rolling backward.—Letter 79, 1901 (July 11)*PCL 275.1*

Meddling—By means of one Agency, Christ Jesus, God has mysteriously linked all men together. To every man He has assigned some special line of service; and we should be quick to comprehend that we are to guard against leaving the work given us

in order that we may interfere with other human agencies who are doing a work not precisely the same as our own. To no man has been assigned the work of interfering with the work of one of his fellow laborers, trying to take it in hand himself, for he would so handle it that he would spoil it. To one, God gives a work different from the work that He gives another.—Letter 10, 1903 (January 8)*PCL 275.2*

Harsh judgments—In many cases hard judgment has been measured out when encouragement and commendation should have been given; for the results of the work done have shown that the blessing of God was upon it. Wherever this principle has been brought in, God wants a change to be made; for it is contrary to His plan. When man's mind is allowed to become the controlling power, both parties are injured—the one who allows himself to be conscience for another, and the one who permits himself to be controlled by human wisdom.—Letter 186, 1907 (May 29)*PCL 275.3*

Do not treat the workers as if you [Bro. Boeker] could not trust them. Never treat those with whom you work as unfaithful unless you have unmistakable evidence that they are unfaithful. And even when a worker's unfaithfulness is clearly proved, you are not to deal with him in a manner that will give him excuse for saying, "You were harsh." You are to do nothing that will provoke the erring to anger. Do not bear down on believers or unbelievers in a way that arouses the worst feelings of the heart. Do not make charges that may be cruelly unjust. By such a course, you may drive souls to perdition.—Letter 196, 1901 (September 18)*PCL 276.1*

Hatred—The losing of the first love is specified as a moral fall. The loss of this love is represented as something that will affect the entire religious life. Of those who have lost this love, God says that unless they repent, He will come to them and remove their candlestick out of its place. Hatred of their brethren, if entertained and not repented of, will make men blind. Those who cherish this hatred are ready to catch at words and actions and interpret them as injustice against themselves. Unless they repent, the Lord will come unto them quickly and will remove their candlestick out of its place. —MS 1, 1906 (December 24, 1905)*PCL 276.2*

Criticism—God chooses His servants to do His will and places them in positions of responsibility. But when one in such a position loses his first love, he loses his faith in his brethren and can see nothing valuable in their work. Their every act is regarded with suspicion and distrust. God is dishonored, and the truth is trampled in the dust. God's servants are made to appear in the worst light, when in reality they are working under the influence of the Holy Spirit.—MS 1, 1906 (December 24, 1905)*PCL 276.3*

Let not fellow soldiers be severe, unreasonable judges of their comrades, and make the most of every defect. Let them not manifest satanic attributes in becoming accusers of the brethren. We shall find ourselves misrepresented and falsified by the world while we are maintaining the truth and vindicating God's downtrodden law; but let no one dishonor the cause of God by making public some mistake that the soldiers of Christ may make, when that mistake is seen and corrected by the ones who have taken some false position.*PCL 277.1*

When a brother who has made a mistake sees his error and corrects it, is it not an indication that he may be trusted not to take a similar false step? Shall his brethren lay open his blunder, and make it appear in as grave a light as possible before his comrades and before warring enemy? God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ.—Letter 48, 1894 (June 3)*PCL 277.2*

Danger of dictatorial control

God has not given men power over the church or over individuals. He has not given them power to treat the subjects of His kingdom as their perverse tempers shall dictate. Christ will not sustain any man, whatever may be his office, who exalts himself as superior, when by his actions he makes himself in the sight of God, inferior. O, it is the saddest sight in the world to see men and women, who have not enough of the grace of God to control themselves, seeking to control others. The work of God must be done in gentleness and true courtesy. O, how much out of place are pride, selfishness, covetousness, and dishonesty. The Lord will punish those who lift themselves up in haughtiness and self-sufficiency, who refuse to show love and compassion for their brethren, or to encourage them in any way. These self-sufficient ones are the cause of the dearth in the church of the prosperity and success given by the Holy Spirit.—MS 16, 1900 (February 20)*PCL 277.3*

General Conference president to set example—You [G. I. Butler] refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God, then you will be strong in His strength and meek and humble as a little child.*PCL 278.1*

Cling close to your Bible, for its sacred truths can purify, ennoble and sanctify the soul. You must hold the truth and teach it as it is in Jesus, else it is of no value to you. Before the light of God's truth, let human opinions and ideas and human wisdom appear as they are in the sight of God, as foolishness. Let no man feel that his

position as president either of the General Conference or of a state conference clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of a spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God.—Letter 21, 1888 (October 14)*PCL 278.2*

Majoring in minors—Those who are accepted as workers together with God are under the tutorship of God. He is just as willing and ready to lead and teach them as He is to lead those who feel like laying out the work for His workers in precise lines. This manner of action is not after God's order, and is aside from His plan, leading the workers to weakness and inefficiency. This burden has been gathered to the soul, but it has not been given to men [by] God.*PCL 279.1*

The Teacher said, "While you are so earnest to call to mind the details, the time that is of so great value has been consumed, and the prayer that was so necessary for invoking the presence of God to preside in your councils has been neglected; and the minds of the workers have been called to dwell upon nonessentials which should have been left for workers in the field to plan for themselves, for they understand the situation and circumstances and have reasoning powers to know what is necessary for the success of their labors. Many things that are too important to be set aside have been lightly dwelt upon, and many things that are of little consequence have been largely dwelt upon, when there is no reason why men should dictate concerning the matters they have laid out in detail." . . .*PCL 279.2*

Let men leave the work for the worker to do with an eye single to the glory of God. God may see that it is necessary to release every

president of his charge who does not understand what is comprehended in his special work. He who mistakes his duties is in danger of working at cross purposes with God, and of imperiling the souls of his fellow workers as well as his own soul, because he does not recognize the fact that his fellow laborers are to be linked up with him. Christ said, "All ye are brethren."*PCL 280.1*

The position of president gives to no man liberty to be voice and conscience for his brethren, to leave some out of his confidence, and to take some into his counsel who he is sure will voice his words and plans. He is to embrace those to whom God has committed sacred trusts according to their several ability. One man may present a plan, and another may discern a fault in the plan, while still another may suggest another plan which needs to be fairly considered. But the details that have been laid out for those to follow who are laboring in the field are such as to make them blush with indignation, for they are of such a character as to suggest that they are not worthy to be trusted, when God regards them with love and tenderness and has committed to them His goods in endowments [and] talents to be improved. The communication is open between God and their souls, for they are workers together with God. . . .*PCL 280.2*

Your prescribed rules concerning details are not inspired of God. You have wearied minds that were already worn by causing them to dwell upon these matters when more important matters were to be considered by all interested workers. That which pertains to the growth and advancement of the work has had to give place to these nonessential things. . . .*PCL 280.3*

God never designed that one man's mind and judgment should have a controlling power over His heavenly appointed agencies, or over any class or organization.—Letter 53, 1894 (November 11)*PCL 280.4*

Dangers of micromanagement—Men, fallible men, are not to think it is their prerogative to control, to mark out, or to prescribe the labors of their fellow men. When God works upon the human instrumentality, let men be very careful how they intermeddle; for in its process, the work of God is divine. The work of God has often

been hindered by men considering that they had power to say, “Go here” or “Go there,” “Do this” or “Do that,” without consulting the individual himself, or respecting his convictions as a laborer together with God. God has promised His presence to every believer; and let those who are in positions of authority— presidents of conferences and board councils, and everyone who has to do with the human mind—respect the individuality of mind and conscience. These workers are in copartnership with Jesus Christ, and you [J. E. and Emma White] may interpose yourself so as to interfere with God’s plans, for the human agent is under His special authority and dictation. . . .*PCL 281.1*

God would have all such confederacies broken to atoms and remodeled upon Christlike principles. The foundation stone must be mercy. Human minds are not to be trammelled and harnessed and driven by human hands. . . .*PCL 281.2*

We must ask the Holy Spirit’s guidance and expect to be led and controlled by it. The church organization is to be respected, but it is not to be made in any way a galling yoke. Men are not to assume the prerogative of God and think to rule and coerce and oppress the souls of God’s purchased possession. All heaven is indignant at what men, with complacency, will do to their fellow men, claiming at the same time to be representatives of Jesus Christ. . . .*PCL 281.3*

Men in official position must realize that their position gives them no license to be unkind or uncourteous, no license to be oppressive and to let their tongues, which should be sanctified, speak words which will open a door of temptation and help the great adversary in his work of discouraging souls. God has given us a work to do in saving souls from the companionship of Satan.—Letter 119, 1895 (February 18)*PCL 281.4*

If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from being circulated everywhere. With this object he leads men to feel that it is their privilege to control the consciences of their fellow men according to their own perverted ideas. They dismiss the Holy Spirit from their councils, and then, under the power and name of the General Conference, they invent regulations through which they compel

men to be ruled by their own ideas and not by the Holy Spirit.—Letter 83, 1896 (May 22)*PCL 282.1*

It is seldom that the man who thinks he can be experience for another has a safe experience for himself; for he fails of forming a correct estimate of the character he should develop. Just as soon as a man who is placed in a responsible position supposes that he is to define the duty of his fellow men, and that the workers must obey his word without question, he proves that he is not worthy of his office. Such a man does not understand his own heart. We had far better have in our conference humble men whom God can accept and teach His way. God has given to every man his work, and this responsibility will not be taken from any soul; neither will it be given to another to tell him what that work is.—Letter 278, 1907 (September 5)*PCL 282.2*

The oppression of fellow workers—Covetousness and selfishness are blinding men, so that they unwittingly make decrees that deprive men of their rights, and pass judgment on matters that cut them off from their privileges. In so doing they are as verily using oppressing as are the powers of the world in restricting religious liberty. Though their power is limited, yet they are actuated by the same spirit which rules the children of disobedience. They make decisions that repress individual action, and God frowns upon their decrees, methods, and laws that bind those whom God would have free to use the power He has given them as a precious endowment. . . .*PCL 282.3*

Let those at the heart of the work see that they are clear from the practice of oppression. Let there be no lording it over God's heritage. Let no man, or body of men, imagine that they have the prerogative of lording it over God's people. . . .*PCL 283.1*

Every time you [C. P Bollman] have made it necessary for men to come to your terms, and have so bound them that they could not do otherwise than to concede to your wishes, you have exercised a power which God has not permitted one man to exercise over another. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Has Christ given Himself for the rescue of man in

order that man may be placed under human bondage? There must be a decided change in the policy of action that has been followed. . . .*PCL 283.2*

God has singled out many that He would employ in His work; but there is no chance for them to come in as yet. The sentiments of men who are in positions of trust must change and the counsel of God be heeded, or they will not have the honor of being His instruments, nor will they receive the reward that is promised to His faithful stewards.—Letter 16, 1895 (June 18)*PCL 283.3*

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul and imperil the souls of others. “All ye are brethren.” This disposition to lord it over God’s heritage will cause a reaction unless these men change their course. Those in authority should manifest the Spirit of Christ. They should deal as He would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man’s position does not make him one jot or tittle greater in the sight of God; it is character alone that God values.—Letter 55, 1895 (September 19)*PCL 283.4*

A snare of Satan—The device to place man under the ruling of his fellow man is a snare of Satan to divorce men from God; and it has resulted in a sad departure from the Lord and the working out of a cheap experience. The men who have made such plans have revealed that they are defective in Christian experience; their short-sighted judgment has resulted in leading souls away from the path to holiness and perfection. Unless they are truly converted, unless lips and mind and heart are sanctified to God, they will hear in the day of final reckoning the words, Depart; you cannot have the overcomer’s reward.*PCL 284.1*

So long as self-sufficiency and self-exaltation have a place in the heart, there will be a low standard of character and an inability to reach the high standard that God sets before His people. The man-ruling power that has been coming into our ranks has no sanction in

the Word. Satan has stolen in to lead men to depend on men and to make flesh their arm. I am instructed to say, Break every yoke that human invention has framed, and heed the voice of Christ, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."—Letter 344, 1907 (October 1)*PCL 284.2*

Sound management principles needed—Did the Lord counsel you [O. A. Olsen] to devise the various means to work and control human minds? No, I tell you, no. The case of Elder Littlejohn has been strangely mismanaged. He has appealed to me to set things rights, but I have done nothing about it; it was not the time. Your course in the treatment of him was all wrong. It bears the signature of the adversary of souls. Your treatment of Frank Belden in his work was not right; it is strange fire, not the fire of God's kindling. This kind of management must come to an end, else God will work in a way that will not be pleasing to those who have done this work. These men have not been right, they needed judicious management, but those who tried to manage them needed themselves to be managed.*PCL 285.1*

Did your devising in regard to the Gospel Primer meet the approval of God? No; the principle upon which you acted was wrong. Individual service is to be rendered to God, not to be controlled by [one] man, or by any set of men. Movements have been made which mean much in their outworking. An example has been given by men who are serving where they should not be, which is leavening your conferences. The presidents of conferences are being imbued with a spirit to rule, to require men to bow to their judgment; if any refuse, the course pursued toward them is such as to fill heaven with indignation.*PCL 285.2*

How can God move upon the churches to contribute their hard-earned means to be handled by men who are self-sufficient, selfish, and so arrogant and overbearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences, man dictates to his fellow men as God. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish purposes. Reaction must come, and who shall then set things in

order?—Letter 65, 1895 (June 19)*PCL 285.3*

Repeating past mistakes—Those who take hold of the work at this time are not to repeat the mistakes that have been made in the past, when men have sought to control and rule their fellow workers. God forbids that this spirit shall come into His work. Another message than this is to be borne. Those who have felt a burden to place yokes on the necks of their brethren, who desired to labor, are called upon to repent and be converted.—MS 51, 1908 (May 21)*PCL 286.1*

Chapter 12 - Personal Life of A Church Leader

Principles of health

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please.*PCL 287.1*

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God and those who serve themselves.*PCL 287.2*

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel and let it shine forth in clear, bright rays.—9T 158 (1909)*PCL 287.3*

The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what He says, and He is to be honored in what He says.—Letter 71, 1896 (August 12); CD 294*PCL 288.1*

It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. . . . Mind and body are to be preserved in the best condition of health.*PCL 288.2*

Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibilities.—MS 10, 1900 (January 29)*PCL 288.3*

Temperance—I listened to words spoken by One who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should be possessed by those who are accepted as yokefellowes in our institutions. These institutions need men who are temperate in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character building in order to make plans for someone else, should be brought into our institutions at Washington, D.C., and Mountain View.—MS 40, 1904 (April 20)*PCL 288.4*

Appetite and its effect on leaders—As a people, we need to reform; and especially do ministers and teachers of the Word need to reform. I am instructed to say to our ministers and to the presidents of our conferences: Your usefulness as laborers for God in the work of recovering perishing souls depends much on your success in overcoming appetite. Overcome the desire to gratify appetite, and if you do this your passions will be easily controlled. Then your mental and moral powers will be stronger.—Letter 158, 1909 (November 18)*PCL 288.5*

The minister's diet and God's work—Anything in eating or drinking which disqualifies the mental powers for healthful and active exercise is an aggravating sin in the sight of God. Especially is this the case with those who minister in holy things, who should at all times be examples to the people, and be in a condition to properly instruct them.—RH, March 25, 1875*PCL 289.1*

God desires His ministers to stand in a high and holy position. Those who open the Word of God to others should ask themselves before they enter the pulpit whether they have been self-denying, whether their food has been simple, such as the stomach can

digest without beclouding the brain. . . .*PCL 289.2*

Ministers should understand how to keep their bodies in the best condition of health, so that they can recommend the truth to those for whom they labor, and so that when they are called to assemble together, they may know that they are prepared to go; they have no right to go if they are in such a condition of health that they will speak hastily and view matters in a wrong light. They should place themselves where they can judge righteously, where they can voice the words of God. They can thus advance the work more than by all the word-preaching they could do. Practical godliness is of great value.—MS 62, 1900 (November 13)*PCL 289.3*

Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles, not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.—MS 37, 1909 (May 30); 9T 163, 164*PCL 289.4*

Men who are instructing the people, and are in positions of trust should ever be men of strictly temperate habits, unless they are they will not be men of principle; for indulgence of the appetite perverts the senses. Those who have had advantages in education, trained by wise and God-fearing parents to strictly temperate habits, will generally be found trustworthy. They learn to bear the yoke in their youth.—ST, July 1, 1880*PCL 290.1*

Why do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some places this has been the great stumbling block in the way of our bringing the people to investigate and practice and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the

Lord's messenger.*PCL 290.2*

The light that the Lord has given on this subject in His word is plain, and men will be tested and tried in many ways to see if they will heed it. Every church, every family, needs to be instructed in regard to Christian temperance. All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history, and there should be harmonious action in the ranks of Sabbathkeepers. Those who stand aloof from the great work of instructing the people upon this question do not follow where the Great Physician leads the way.—6T 378 (1901)*PCL 290.3*

While we do not make the use of flesh meat a test, while we do not want to force any one to give up its use, yet it is our duty to request that no minister of the Conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat eating on the system, you [Bro. and Sr. E. E. Franke] will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat eating; because the Lord is calling for a reform. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message, you are not to make this prominent. In counter working the efforts of your fellow laborers, who are teaching health reform, you are out of order, working on the wrong side. —Letter 48, 1902 (March 19); CD 401*PCL 291.1*

Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.—MS 37, 1909 (May 30)*PCL 291.2*

Health reform and God's institutions—The greatest danger will come to our institutions through physicians, superintendents, and helpers who believe the truth, but who have never taken their stand fully upon health reform. Some have no conscientious scruples in regard to their eating, drinking, and dressing; they have not an eye single to the glory of God. Self is indulged, and their influence stands directly in the way of reforming those who have brought on their sickness by unhealthful practices. . . .*PCL 292.1*

But so long as the use of tea and coffee is favored by some who are connected with the institute, there will be a demand for these articles, on the part of the patients. How can the physician, or anyone else, treat this matter as it is, when he is indulging in their use? The point of his lectures is blunted.*PCL 292.2*

. . . If those who occupy positions of trust in the institution are not true to principle, they will be the ones to lower the standard of reform. . . .*PCL 292.3*

But what shall be done with those in responsible positions who love these things and who give their influence in favor of their use? I see no way but to dismiss them, lest the reforms, that are hard enough to make when they have the support of all connected with the institute, shall be given up in discouragement. . . .*PCL 292.4*

O, for faithful Calebs in this age of the world! We want men and women who have self-control, who have moral worth, who love and fear God, men who cherish personal piety and firm religious principle. God is dishonored by the lack of moral stamina in many who profess to be Christians; they seem to be only half converted. They claim to believe the truth, but they love the luxuries which are so injurious to health better than they love Jesus or the truth. Eating and drinking are carried to such excess that Christ mentioned this condition of things as a sign of the last days, likening it to the condition of the world before the flood. Christ would have His followers cultivate undeviating principle. It is necessary for the Christian in thought, word, and action, to shun everything that leads to sin.—Letter 6a, 1890 (April)*PCL 292.5*

Before our brethren assemble in council or board meetings, each one should present himself before God, carefully searching the

heart and critically examining the motives. Pray that the Lord may reveal self to you so that you may not unwisely criticize or condemn propositions.*PCL 293.1*

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach cannot do its work properly. The result is a disagreeable feeling of dullness in the brain. . . .*PCL 293.2*

Some may ask, What has this to do with board meetings? Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain and often makes one obstinate in maintaining erroneous opinions. The supposed wisdom of such a one is foolishness with God.—7T 257 (1902)*PCL 293.3*

Rest—Though time is short, and there is a great work to be done, the Lord is not pleased to have us so prolong our seasons of activity that there will not be time for periods of rest, for the study of the Bible, and for communion with God. All this is essential to fortify the soul, to place us in a position where we shall receive wisdom from God to employ our talents in the Master's service to the highest account.—YI, February 3, 1898*PCL 293.4*

Men who are already carrying heavy responsibilities must not be urged to accept heavier responsibilities than they can carry and, at the same time, preserve their spirituality. Plans must not be laid in regard to this that will create perplexity and difficulty. This is a snare that the enemy would be pleased to see laid for the entanglement of our feet.*PCL 294.1*

There are those who can successfully carry a certain amount of work, but who become overwearied, fractious, and impatient when there is crowded upon them a larger amount of work than they have physical or mental strength to perform. They lose the love of God out of the heart, and then they lose courage and faith, and the blessing of God is not with them. There are physicians who have lost their spiritual power because they have done double the work that they ought to have done. When men are asked or tempted to

take more work than they can do, let them say firmly, I cannot consent to do this. I cannot safely do more than I am doing.—MS 44, 1903 (April 28)*PCL 294.2*

Exercise—Take time, wherever you [A. G. Daniells] are, to take physical exercise. You will find this a great benefit to you. Encourage all our ministers to do every day some work that will exercise their muscles.—Letter 96, 1910 (October 5)*PCL 294.3*

The failure of our ministers to exercise all the organs of the body proportionately causes some organs to become worn, while others are weak from inaction. If wear is left to come almost exclusively upon one organ or set of muscles, the one most used must become overworn and greatly weakened. Each faculty of the mind, and each muscle, has its distinctive office, and all are required to be equally exercised in order to become properly developed and to retain healthful vigor. Each organ has its work to do in the living organism. Every wheel in the machinery must be a living, active, working wheel. All the faculties have a bearing upon one another, and all need to be exercised in order to be properly developed.—3T 310 (1873)*PCL 294.4*

Those who are engaged in constant mental labor, whether in studying or preaching, need rest and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise; and as the result the bodily powers are enfeebled, and mental effort is restricted. Thus the student fails of accomplishing the very work that he might have done, had he labored wisely.*PCL 295.1*

If they worked intelligently, giving both mind and body a due share of exercise, ministers would not so readily succumb to disease. If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling. If they have not time for complete relaxation, they could be planning and praying while at work with their hands, and could return to their labor refreshed in body and spirit.*PCL 295.2*

Some of our ministers feel that they must every day perform some

labor that they can report to the conference. And as the result of trying to do this, their efforts are too often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor. But these cannot take the place of daily physical exercise.*PCL 295.3*

Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father; He loves us, and He does not require any of His servants to abuse their bodies.—GW 240 (1915)*PCL 295.4*

Home life

Love at home makes a fruitful worker—I beseech you [Bro. Stone] for Christ's sake to put away this spirit of harshness and censure. You need to have a mother's tender love. You need the Christ-love. Then you will not chide for every mistake; you will have something of the same patience toward these lambs of the flock that Christ has manifested toward you. Then God will accept your labors for others. When you faithfully bear the responsibilities in your own home, you will be better prepared to bear the responsibility of feeding the flock of God and especially of manifesting the Saviour's tender care for the lambs of the flock.*PCL 296.1*

Will you both seek to bring the truth into the inner sanctuary of the soul? Will you, if brought into connection with your children, exercise that charity that suffereth long and is kind? Will you bring the same meekness and gentleness of Christ into your labors for the church? Will you guard your lips so as not to utter one word of faultfinding, but kindly instruct? No longer lay upon the foundation stone, wood, hay, and stubble, perishable material which will be burned, but lay thereon gold, silver, and precious stones that will be valuable for all time and enduring as eternity.*PCL 296.2*

You must love the Lord supremely. He cannot accept halfhearted service, work that is negligently performed. His curse is upon all those who do the work of God deceitfully or negligently. You have been on the losing side. You have not kept your lamp trimmed and burning. As you both now stand, you cannot indeed be a light to the world in good works.—Letter 23, 1890 (January 6)*PCL 296.3*

All parents should strive to make their families patterns of good works, perfect Christian households. But in a pre-eminent degree is this the duty of those who minister in sacred things, and to whom the people look for instruction and guidance. The ministers of Christ are to be examples to the flock. He who fails to direct wisely his own household, is not qualified to guide the church of God.—ST, November 10, 1881*PCL 296.4*

Family first—Nothing can excuse the minister for neglecting the

inner circle for the larger circle outside. The spiritual welfare of his family comes first. In the day of final reckoning, God will inquire what he did to win to Christ those whom he took the responsibility of bringing into the world. Great good done for others cannot cancel the debt that he owes to God to care for his own children.*PCL 297.1*

There should exist in the minister's family a unity that will preach an effectual sermon on practical godliness. As the minister and his wife faithfully do their duty in the home, restraining, correcting, advising, counseling, guiding, they are becoming better fitted to labor in the church, and are multiplying agencies for the accomplishment of God's work outside the home. The members of the family become members of the family above, and are a power for good, exerting a far-reaching influence. —GW 204, 205 (1915)*PCL 297.2*

Loving discipline of children—On the other hand, the minister who allows his children to grow up unruly and disobedient, will find that the influence of his labors in the pulpit is counteracted by the unlovely course of his children. He who cannot control the members of his own family, cannot properly minister to the church of God, or preserve it from strife and controversy. . . .*PCL 297.3*

There is danger of failing to give due attention to the little things of life. There should be no neglect on the part of the minister to speak kindly, encouraging words in the family circle. My ministering brother, do you, in the home circle, show rudeness, unkindness, impoliteness? If you do, no matter how high your profession, you are breaking the commandments. No matter how earnestly you may preach to others, if you fail to manifest the love of Christ in your home life, you are falling short of the standard set for you. Think not that the man who goes from the sacred desk to indulge in harsh, sarcastic remarks, or in jesting and joking, is a representative of Christ. The love of God is not in him. His heart is filled with self-love, self-importance, and he makes it manifest that he has not a true estimate of sacred things. Christ is not with him, and he does not go weighted with the solemn message of truth for this time.*PCL 297.4*

Ministers' children are in some cases the most neglected children in the world, for the reason that the father is with them but little, and

they are left to choose their own employment and amusement. If a minister has a family of boys, he should not leave them wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates, and should see that they have useful work to do. It may be hard for the mother to exercise self-control. If the husband sees this, he should take more of the burden upon himself, doing all in his power to lead his boys to God. —GW 205, 206 (1915)*PCL 298.1*

Mission field for minister's wife—Let the minister's wife who has children remember that in her home she has a missionary field in which she should labor with untiring energy and unflagging zeal, knowing that the results of her work will endure throughout eternity. Are not the souls of her children of as much value as the souls of the heathen? Then let her tend them with loving care. She is charged with the responsibility of showing to the world the power and excellence of home religion. She is to be controlled by principle, not by impulse, and she is to work with the consciousness that God is her helper. She is to allow nothing to divert her from her mission.*PCL 298.2*

The influence of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven. Her children will grow up to be a blessing and an honor to her in this life and in the life to come. —GW 206 (1915)*PCL 299.1*

The minister at home and church—A man who has but a feeble sense of his responsibility as a father to encourage and enforce order, discipline, and obedience will fail as a minister and as a shepherd of the flock. The same lack which characterizes his management at home in his family will be seen in a more public capacity in the church of God. Wrongs will exist uncorrected because of the unpleasant results which attend reproof and earnest appeal. . . .*PCL 299.2*

Dear Brother P, the lessons which you have learned amid the distracting influences that have existed in Maine have been

exceedingly injurious to your family. You have not been as circumspect in your conversation as God requires you to be. You have not dwelt upon the truth in your family, diligently teaching its principles and the commandments of God unto your children when you rise up and when you sit down, when you go out and when you come in. You have not appreciated your work as a father or as a minister.*PCL 299.3*

You have not zealously performed your duty to your children. You have not devoted sufficient time to family prayer, and you have not required the presence of the entire household. The meaning of “husband” is house band. All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering and also to engage in the song of praise. Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which God’s eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present, or by the mother when he is absent, will result in blessings to the family. . .
.PCL 299.4

You have failed in your family to appreciate the sacredness of the Sabbath and to teach it to your children and enjoin upon them the importance of keeping it according to the commandment. Your sensibilities are not clear and ready to discern the high standard that we must reach in order to be commandment keepers. But God will assist you in your efforts when you take hold of the work earnestly. You should possess perfect control over yourself; then you can have better success in controlling your children when they are unruly. There is a great work before you to repair past neglects; but you are not required to perform it in your own strength. Ministering angels will aid you in the work. Do not give up the work nor lay aside the burden, but take hold of it with a will and repair your long neglect. You must have higher views of God’s claims

upon you in regard to His holy day. Everything that can possibly be done on the six days which God has given to you should be done. You should not rob God of one hour of holy time. Great blessings are promised to those who place a high estimate upon the Sabbath and realize the obligations resting upon them in regard to its observance.—2T 698, 701, 702 (1871)*PCL 300.1*

Influence of the Christian home—From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home interactions, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out—homes where God is worshiped and truest love reigns. From these homes morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew.*PCL 301.1*

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the “light of the world.” The God of heaven speaks to every faithful parent in the words addressed to Abraham: “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.”—PP 144 (1890)*PCL 301.2*

Chapter 13 - Christ's Church Triumphant

Never has there been a time when man has been so responsible to God as he is at the present hour. Never has there been a time when man's position has been so critical as it is now. All things in nature and in the world at large are charged with intense earnestness. Satan, in cooperation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who have believed a lie will be defeated, for the days of apostasy will be ended.—MS 24, 1891 (n.d.)*PCL 302.1*

God is leading

From light to light, God is leading His people. He liveth in light unapproachable, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, every one of them waiting to do His bidding. They are not inactive, but in communication with other worlds in all God's vast dominion. This little world is but an atom of the Lord's dominion. Through various agencies, divine and human, He is seeking to save. He is actually stooping from His throne and observing the movements of every living being, and in His books are recorded every transaction; and through heavenly agencies He is lifting up the oppressed and pointing the way before every soul—the way to reach the mansions above.*PCL 302.2*

If men would cooperate with God, light from His throne would be penetrating all the highways and byways of life. All things are possible to those who are connected with the bright beams of the Sun of Righteousness.—Letter 36a, 1890 (September 18)*PCL 303.1*

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul temple. Ye are the light of the world, God says. He will make those who are faithful in the church radiant with the Word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.—Letter 43, 1890 (December 18)*PCL 303.2*

Christ glorified

We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive “them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.” *PCL 303.3*

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest His converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the Holy Spirit in the days of the early disciples, when they preached Jesus and Him crucified. Many will be converted in a day; for the message will go with power. It can then be said: “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost.” It is the Holy Spirit that draws men to Christ; for He takes of the things of God, and shows them unto the sinner. Jesus said: “He shall glorify me: for he shall receive of mine, and shall show it unto you.” *PCL 303.4*

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the Holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test, in the closing conflict of the great controversy.—RH, November 29, 1892 *PCL 304.1*

Church unified

I have laid out the matter as it has been presented to me. The third angel's message, in the place of swelling into a loud cry, is being smothered. Discouragements have come in. But the work is not to stop thus. It is to increase in the power of the Spirit of God. The time has come when the whole earth is to be lightened with the glory of the angel which came down from heaven. A decided work is to be done in presenting the truth for this time, the truth that will sanctify the soul, for we are in that age of the world's history which Christ declared should be as the days of Noah were. Two great armies are engaged in warfare. Satan with his great army is in conflict with Christ and God and the heavenly host.*PCL 304.2*

Satan has come down with great power, for he knows that his time is short, and he is working with all deceivableness of unrighteousness in them that perish. Then let the people who believe present truth understand that there is a work to be done in our world. If we are laborers together with God, we have many fellow laborers with whom we should unite with heart and mind and strength. Our success depends upon our unity. Our efficiency and the power of our influence depends upon our wise and unreserved cooperation with one another and with God. We are to advance the work in new territories, sustaining pure principle at every step. We are to cooperate with the angel that is flying in the midst of heaven, who also is in harmony with the two former angels in forwarding the solemn event of the second appearing of Christ in the clouds of heaven with power and great glory—MS 177, 1899 (May 10)*PCL 305.1*

Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth must be as one. All your little differences, which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us. The true peace will come among God's people when, through united zeal and earnest prayer, the false peace that exists to a large degree is disturbed. Now there is earnest work to do. Now is the time to manifest your soldierly qualities; let the Lord's people present a united front to the foes of God and truth and

righteousness. . . .*PCL 305.2*

When the Holy Spirit was poured out upon the early church, “the whole multitude of them that believed were of one heart and one soul.” (Acts 4:32). The Spirit of Christ made them one. This is the fruit of abiding in Christ. . . .*PCL 305.3*

Jesus longs to bestow the heavenly endowment in large measure upon His people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. . . .*PCL 306.1*

We have need of divine illumination. Every individual is striving to become a center of influence, and until God works for His people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized, for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity.—Letter 25b, 1892 (August 30)*PCL 306.2*

When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God’s promise will never fail in one jot or tittle.—MS 24, 1896 (September 9); 1SM 175*PCL 306.3*

I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time.—Letter 54, 1908 (January 21); 2SM 397*PCL 306.4*

The eleventh hour

Many souls will come from other denominational churches and at the eleventh hour will obey all the truth, because they have not set themselves in array against heaven's light, but lived up to all the light they had, while those who have had great light, large privileges and opportunities and have failed to live in the light and walk in the light, will drop out by the way. Their light will shine less and less until their lamps will go out, for the want of the oil of grace in their vessels with their lamps.—Letter 36a, 1890 (September 18)*PCL 306.5*

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.—GC 605 (1911)*PCL 307.1*

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the spirit that is of God, that we may not be ignorant of Satan's devices. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time.*PCL 307.2*

Christ uses the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested.*PCL 307.3*

But I speak not my own words when I say that God's Spirit will pass

by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed" (Amos 9:13). *PCL 308.1*

These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified. —Letter 43, 1890 (December 15); 2SM 15, 16 *PCL 308.2*

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close.—GC 611 (1911) *PCL 308.3*

The ultimate question

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway be careful how they cry peace and safety. Be careful how you make the first move to suppress the messages of truth. Be careful what influence you exert at this time.*PCL 308.4*

Those who profess to believe the special truths for this time need to be converted and sanctified by the truth. As Christians we are made depositories of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord. One question will be all absorbing—Who shall approach nearest the likeness of Christ? Who shall do most to win souls to righteousness? When this is the ambition of believers, contention is at an end; the prayer of Christ is answered. . . .*PCL 308.5*

Jesus longs to bestow the heavenly endowment in large measure upon His people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected, that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.—Letter 25b, 1892 (August 30)*PCL 309.1*